

Christian Education

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EDITORIAL

What is the Matter with Pragmatism?

John Dewey, its greatest living exponent, says it is in a bad way. He deplores the subtle perversion of the speculative thought of William James, the author of pragmatism, who one time said the weakest point in American character was the tendency to worship "the bitch goddess, success." According to Dewey this most fragile link of the chain has broken and now the motto "Nothing succeeds like success" is having its greatest vogue in American life. In confirmation of the decadence of William James' type of pragmatism which was pitched on a much higher plane, Dewey quotes the United States Chamber of Commerce to this effect:

Capitalism is today triumphant and the American business man, as its conspicuous exponent, occupies a position of leadership which the business man has never held before.

He backs up this citation by another from Mr. Ford:

Our whole competitive system, our whole creative expression, all the play of our faculties, seem to be centered around material production and its by-products of success and wealth.

What is even worse, the business man, according to Dewey, is assuming leadership in man's aspirational life. Now, this is not the kind of pragmatism William James preached. Dr. Dewey sees a civil war, an internal split between what he conceives as America's best philosophy of life and American life, and he even wonders,—

Did William James catch a passing and perhaps expiring note and idealize it by imbuing it with his own personality? Or did he penetrate to a reality which is abiding and which will surely manifest itself through the superficial froth and foam which temporarily conceal it?

Professor Dewey has had a good many students and admirers who have felt all these years that he was directing pragmatism toward the rocks. There has never been a greater exponent of the reality of experience than Jesus of Nazareth. He produced a revolution in the world's thinking and in the world's ethics by grounding reality in experience. No greater sermon was ever preached than that preached by Him to the despised woman at the well. And yet, during all these years as Professor Dewey has been elaborating his theory of experience, whether in the field of educational philosophy or elsewhere, he has persistently ignored the significance and meaning of religion. He has always treated religion as a "passing and expiring note." Evidently being such in his estimation, he has simply ignored it.

It was not so with William James. He sponsored the initial studies of Dr. Starbuck in the field of the psychology of religion. His profound respect for the significance of religious experience was suggested in his epoch-making book, *The Varieties of Religious Experience*. During the last years of his life he was attempting to penetrate into spiritual realities as yet beyond the veil. If pragmatism in later days has fallen into the ditch, has it been because the blind have been attempting to lead the blind? Dewey has certainly had a blind spot toward religion. He has never been able, as Pupin is able, to hear the voices in the air.

You remember Riley's little boy who didn't say his prayers last night and isn't going to say them tonight, and if he gets along all right, isn't going ever to say them! Well, the trouble with this philosophy of life is that a boy doesn't get along all right. Nor does a system of speculative thought that ignores the profoundest and most durable aspirations of mankind.

R. L. K.

Woodrow Wilson and Elihu Root

Woodrow Wilson and Elihu Root—these two men were always political opponents. They were seldom found in agreement, in the turmoil of political strife. That they did see eye to eye in the weightier matters of the law is strikingly brought to the attention of the world in the award of the Woodrow Wilson Foundation prize to Mr. Root because of his contribution to world peace in elaborating the plan of organization of the World Court. This is the second annual award thus far made by the Woodrow Wilson Foundation. The stinging rebuke to the American people administered by Elihu Root in his speech of acceptance of the award, for their smug satisfaction in their prosperity and their cruel abandonment of European states in their post-war dilemmas, as well as his glowing tribute to the work of the League of Nations, ought to be encouraging even to Professor Dewey. America's greatest intellect dedicated to public life is not worshipping "success."

Dean Robbins, of the Cathedral of St. John the Divine, in his speech at the presentation dinner, said:

These two men, though owing different party allegiance, are not divided in respect to the things that supremely matter: duty, generosity and national honor. They are men who have not made a watchword of material prosperity in forgetfulness of the counsel of One who warned us that it shall not profit man or nation to gain a whole world of material advantage at the sacrifice of soul. They have greatly willed that our country should possess its soul in honor. They have found in the path of duty its truest wisdom, and in the spirit of service its incorruptible wealth. And when at last our country by slow processes of education, and by the exercise of free, intelligent and generous choice, elects the path of duty and of service, and enters into the fullness of its political heritage, two men will be remembered as inspiring and guiding to that great decision: Woodrow Wilson, prophet of peace and of world-wide cooperation for it, and beside him the high-minded and sagacious guide who by his wisdom and his moderation smoothed the path to peace,—our platonic guardian, Elihu Root.

R. L. K.

**THE SIXTEENTH ANNUAL MEETING OF THE
COUNCIL OF CHURCH BOARDS OF
EDUCATION**

BOOTHE C. DAVIS

ALFRED UNIVERSITY

The Chicago Beach Hotel again provided a hospitable home for the Council meetings. Some sixty representatives of denominational Boards of Education, including their Executive Secretaries, made a selected group of experts in Christian religious education, who assembled from many states, at the Chicago Beach Hotel, Chicago, January 10-11, 1927.

In the atmosphere of this meeting there was a confidence and assurance not formerly felt to the same degree.

The Council has passed through its initial period of pioneering as a fact finding agency and source of surveys. There are now available large stores of tabulated data regarding the colleges and theological schools of the various denominations.

We now know what constitutes a minimum college, an "efficient" college, and a standard curriculum. We now know what is being done in the field of religious education both by the privately endowed colleges and by the state universities.

Constructively, the Council has effected the organization and development of the Association of American Colleges, "the greatest example of interdenominational cooperation" to be found anywhere in the United States. "The work of this Association has been characterized by the largest measure of religious interest and tolerance." Its annual programs are the most enlightening and constructive in general college administration as well as the most fraternal.

Bible study and religious education courses have been introduced into many of the colleges and are better organized and systematized than ever before. Through the efforts of the Council many of the state universities now have effective schools of religion, or of religious education, and organized campus programs of moral and spiritual welfare for students. The reports of Dr. Robert L. Kelly, General Secretary, and Dr. O. D. Foster, University Secretary, put these and many other facts before the

Council in a way to make the future seem bright with promise for religious education.

The annual address of the President of the Council, Dr. William S. Bovard, stressed the growing spirit and opportunities for the Council to correlate the educational agencies and institutions of America, particularly in the field of religious and moral instruction.

"Religion in education is inevitable if education presses to its goal." Co-operation between the state and the church appears increasingly possible and desirable, as a "reciprocity of service."

The Council of Church Boards of Education has now reached a period of constructive programs in religious education on a national basis.

Among the topics discussed were the following: "The Present Status of Schools of Religion in State Universities," "The Program of the Church in the Normal Schools," "The Next Step for the Colleges in Religious Education," "How Shall We Make and Keep Our Schools Christian," "The Educational Program of the United Church of Canada," "What College Students Expect of the Religious Education Movement," "The Youth Movement in Germany," and "Linking Christian Education to Financial Agencies."

While in the universities and colleges religious education programs have definitely begun to function, but little has yet been done in the normal schools, from which so large a portion of the teachers of the public schools now come. This most fruitful field for religious education which has not yet been entered by the churches in any systematic program now comes as a challenge to the churches, and the Council has appointed a special commission to organize and promote this work.

The United Church of Canada points a way to a more effective co-operation among the churches of the States in Christian education.

A unique feature of this annual session of the Council was a whole evening program given over to students, who presented their own program, including a very illuminating discussion of the "Youth Movement," which originated in Germany before the war, and has influenced much of the thinking of students throughout the world.

A new interpretation of Jesus' life and teaching must in some way revitalize the organized church if the young people are to find a congenial home in it. They look to the religious education movement in the schools and colleges to lead this new interpretation by the churches.

Another new feature of this most excellent annual program was the linking up of financial agencies with Christian education, in a "Campaign of Perseverance." Dr. Alfred W. Anthony, Chairman of the Committee on Financial and Fiduciary Matters of the Federal Council of the Churches of Christ in America, presented most illuminatingly and inspiringly the opportunity to make "The Uniform Trust for Public Uses" a means of co-operation between public benevolence, trust companies and educational institutions.

Mr. H. R. Burton-Smith spoke of the legal profession as a means of co-operation in arranging bequests, and Mr. Edward A. Woods outlined a program for the co-operation of the insurance companies with educational institutions.

On the afternoon of Thursday, January 13, a mass meeting was held at the Congress Hotel at which the topic, "Religion in American Education," was discussed by Rabbi Gerson B. Levi, of the Central Conference of American Rabbis, Dr. James H. Ryan, of the Catholic Welfare Conference, and Professor Albert P. Fitch, of Carleton College. The topic, "The Obligation of the College to the Rural Communities," was discussed by President Kenyon L. Butterfield, of Michigan State College.

In the evening occurred the joint annual dinner of the Council and the Association of American Colleges. The "Platform for The Effective College," "The Relations Between Faculty and Students," and "International Fellowships," were topics discussed, following the opening address of Dean John R. Effinger, of the University of Michigan, President of the Association of American Colleges. Sessions of the Association on Friday and Saturday were devoted to discussions of better teaching, methods of finance, and relations between faculty and students in the "effective college."

The program of the sixteenth annual meeting of the Council is outstanding in its progressive and constructive aspects. The

staff of the Council is to be commended for its leadership, and the various denominational Boards are demonstrating fraternal co-operation in a way never before equaled in the effectiveness of religious education.

COOPERATION IN CHRISTIAN EDUCATION

BY WILLIAM S. BOVARD

PRESIDENT OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

To the Members of the Council of Church Boards of Education:

The spirit which brought this Council into being is correlating educational agencies and institutions to a remarkable degree. In fact one of the most notable tendencies in the field of education today is the triumph of correlating forces over divisive tendencies.

Several of the larger Protestant bodies have already effected mergers of their respective general agencies supervising the whole range of educational activities. Each now has a board of education which includes within the scope of its responsibility the religious education of children and youth within the home, the church and community, and the educational institutions: such as the activities associated with the Sunday school, week-day religious schools, young people's church organizations, missionary agencies, and education under the auspices of the church as represented by secondary schools, colleges, universities and professional schools.

I happen to know that several other large denominations are greatly interested in the experiment of merging the various agencies responsible for the several types of education and training engaging the interest of the church. The cause of Christian education is being seen as a unit, and this must lead to the closest possible cooperation of all the agencies which profess to advance it in any particular.

If the churches this Council represents enlarge the scope of their boards of education to include the educational and training

responsibilities of the local church as well as those of educational institutions, we will be confronted with the necessity of adjusting our program and organization to accord with the enlarged scope of the constituent boards. Already problems of this sort are coming to the office of the Council.

This spirit of cooperation is becoming increasingly effective within the local church. Many of the most active churches of practically all the denominations are coming to think of themselves as essentially educational institutions. The pastor is a kind of chancellor or president of an educational enterprise. He must organize his membership and constituency for teaching purposes; he must have an adequately trained faculty forming a unit under his general supervision. The teaching material must be intellectually respectable; it must have real educational values. The day of partial and unrelated, not to say competing programs of service within the life of a church is rapidly passing and should be encouraged to give way to the new day of cooperation, even if it leads to integration.

President Harper, of Elon College, in his recent book on *An Integrated Program of Religious Education*, has treated this question in a thoroughgoing fashion.

The advancement of this spirit of togetherness is not merely an answer to the demand for simplicity of administration, it rests upon the unity and continuity of human life, for the serving of which all educational agencies have come into being. The inseparability of the physical organism, the mental capacity and spiritual aspiration of any individual admonishes the closest co-operation on the part of those who are concerned for the achievement of sound bodies, those who are majoring in the development of intellectual powers, and those who are seeking to advance the moral and spiritual welfare of the unitary individual. So long as we keep our attention upon the human factor in our problem, we will be inevitably drawn together in mutual service, for it is perfectly clear that we cannot divide up and parcel out living persons. Nor can we wisely render a partial service to an individual and pass him on to another servant without making clear to the second servant just what the first has done.

The continuity of human life as it unfolds from childhood, through youth to maturity, also demands close and intelligent cooperation. The system of graded life in education, whether in church or state education, must not be treated as a series of units only remotely related to each other. Childhood is not something so detached from youth as to be taught and trained as if it were a separate entity. Elementary teachers are not a professional unit, with a task to be done for children, as if it were a completed work. On the other hand, teachers of youth are not beginning something *de novo*. They must know and appreciate what the teachers of children did for the youth now passed on to them for further development. The best workers on behalf of children may easily be those who are striving to improve the parents of the children. What I would emphasize is the fact that the law of continuity running through the whole range of human life, from early childhood to maturity, demands the closest co-operation among the teachers, the schools and the text-book writers and curriculum-makers for all the age groups.

The analytical spirit which made much of the distinctions between age groups, and the specialization of teachers for age groups, is to be commended, but such analysis must lead to a new synthesis. However distinct age groups may be from each other, they are under the law of interdependency.

This principle of continuity in the unfolding life justifies the present-day tendency to establish closer relations between the educational work done in the local churches and that done in colleges and universities. The old superiority complex of cap and gown has been somewhat subdued by various extension courses through which the colleges and universities are reaching even remote rural communities. Educational asceticism is going out of fashion. "Rally 'round the flag" is a great slogan to bring diverse elements into a common rhythmic movement. So human values seem to me to have in them the perennial power to draw together the numerous agencies engaged in advancing Christian education.

Some of us can remember when the system of education carried on by the state was well nigh impervious to any suggestion that

the agencies advancing religion might cooperate with state institutions with mutual benefit. At the same time some churchmen sought to intensify the loyalty of their constituencies to their church colleges by stressing the materialism, not to say the atheism that was said to infest state-supported institutions. That day of inhospitality has almost entirely passed. The management of the tax-supported institutions invite, encourage and sincerely cooperate with churches in their efforts to provide the best possible religious culture and training for the students attending these institutions. No longer are the ministers and members of churches branded as disloyal when they send their young people to other than their own denominational schools. Affiliation with the church does not relieve anyone of his duties or privileges as a citizen of the state. Cooperation between the state and the church appears also in the fact that state boards of education encourage denominational colleges to provide courses for the training of teachers for the public schools; and in most instances teachers trained in standard colleges fostered by the church have unprejudiced opportunity to teach in the public school system.

Now and then this reciprocity of service existing between the state and the church has been cited as an argument for the church to go out of the business of higher education on her own account, satisfying her responsibility in this respect by the support of various sorts of schools of religion contiguous to the state institutions. There are at least two considerations which warrant the churches to continue the maintenance of strong institutions of higher learning. First, organized religion cannot express itself as a great social force without issuing in schools and colleges. If the church were to impose upon itself the limitation of providing only courses dealing with distinctly religious matters, the effect upon religion itself would be to impoverish its conceptions and eventually render it a social nuisance. In the second place, the church as a social institution must furnish the oncoming generation with a religious interpretation of physical phenomena, human history, and all other branches of knowledge. Religion properly understood is not optional in education, but inevitable, if education presses to its goal. A free church is about our only

hope for a comprehensive education. There is not an item in God's world that does not have a bearing upon the fruitage of life in the higher realm of spiritual achievement. The mind that has delivered itself from the "pernicious distinction, secular and sacred" readily sees that religion may be advanced by the proper study of the sciences as surely as by the study of the Scriptures. Indeed a proper study of religion involves an understanding of all the major courses offered by any reputable institution of learning.

The motive which impels the church to follow its student youth to the tax-supported institutions with the ministry of religion should not be the fear that since the study of the courses there offered is inevitably dangerous, the situation may be somewhat alleviated by immunizing doses of religion which the churches may inject; but rather the motive should be the vision of an unusual opportunity to exert an influence that shall affect the ideals, atmosphere and moral sanctions of the entire institution. The church should be at the university, not to vaccinate, but to appreciate and interpret.

With this larger, and as I think more worth while purpose in view, it would seem as if the various denominations should be able to work out a practical method of cooperation at each of the great student centers, where the state provides instruction. That this powerful spirit of synthesis, which is working so effectively within the various Protestant communions, shall eventually bring into the counsels of the educational brotherhood the representatives of the Jewish and the Roman Catholic faiths is to be expected and devoutly desired. If the representatives of Christian education have not achieved the discriminating judgment and fearless tolerance necessary for this larger brotherhood, to what body of religious representatives shall we look for the answering of the Master's priestly prayer, "That they all may be one, Father, even as we are one"?

THE TENTH ANNUAL REPORT OF THE EXECUTIVE SECRETARY OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

ROBERT L. KELLY

With profound appreciation of the privilege of associating with this group of unselfish workers, I submit now for the tenth time my annual report. It is appropriate that your secretaries render at this first session of the annual meeting an accounting of their stewardship during the year.

THE WORK OF THE YEAR

We were commissioned a year ago to emphasize certain phases of the work of the Council during the year now closing. That commission stressed particularly the desirability of establishing as many contacts as possible with students, of promoting the study of the Bible in our institutions of learning, of further developing publicity primarily through the channels of CHRISTIAN EDUCATION, and of promoting the Campaign of Perseverance.

The presence of student representatives, officially appointed, at this meeting is a token of the effort which your secretaries have made to carry out this phase of the commission. The Executive Secretary has served during the year as a member of the Council of Christian Associations, the chief work of which has been to set up the Milwaukee Student Conference, and both he and the University Secretary have collaborated frequently with the representatives of the Continuation Committee of the Evanston Conference, and the Student Department of the Federal Council of Churches. They have also had conferences from time to time with student groups representing colleges, universities and seminaries. Unfortunately, Dr. Foster has found it necessary to withdraw from the active chairmanship of one of the important standing commissions of the Continuation Committee of the Evanston Conference, which reminds us again that our staff is unable to seize all the opportunities for service which come to them. The University Committee has appointed a sub-committee, of which

Mr. Stock is chairman, to make a careful study of the programs for young people of the various churches and agencies affiliated with this Council, and that committee will no doubt indicate progress at this meeting.

At the conclusion of my work this year with the class of graduate students in college administration at Columbia University, they petitioned me to continue for a longer period the discussion of the problem of religion in American colleges and universities, and the final result has been that a group of these students have associated themselves together for a two-hour weekly seminar conducted on an informal basis, devoted to the general theme of college administration, particularly in the relations between faculties and students. These students have had administrative experience in such colleges as Muskingum, Franklin and Marshall, Radcliffe, and the College of the City of New York, and in such universities as Western Reserve, California, Northwestern, Ohio, Columbia, Cornell and Kansas. The positions previously held by, the students in this department, or to which they have been appointed, include those of almost a score of college presidents, more than thirty deans, a score of heads of departments or divisions, nearly as many college instructors, and a smaller number of vice-presidents, secretaries and registrars. At the invitation of the university I have consented to spend three weeks of my summer vacation as a member of the staff, in addition to my work during the academic year.

The question of the relations between the faculties and the students is bulking large in the activities of the Association of American Colleges. At the annual meeting of the Association this week, three standing commissions, one on College Personnel Technique, one on The Enlistment and Training of College Teachers, and one on Faculty and Student Scholarship, will make reports of studies in their respective fields, in which hundreds of college officials have participated. In addition to that, a leading address at the annual meeting will undoubtedly be that of President Little, of the University of Michigan, on the "Relations Between Students and Faculty." All this reminds you once more of the large contribution which the Council office makes to the work of the colleges through the rather elaborate machinery

of the Association of American Colleges. By the end of this week the membership of this Association will number approximately 370, there being more than fifty applicants for membership this year. Of this number of institutional members of the Association, no less than 335 would modestly, perhaps, in some cases, claim the title "Christian," and of the others, every one would resent the label "Anti-Christian," or "Non-Christian," or "Un-Christian." This Association frequently discusses the problems of religion and higher education, and its members attend in large numbers the Council's Thursday afternoon meetings. Indeed, if it were not for the presence of these college officials, our meetings would not be mass meetings. At the same time, it is the conviction of your Executive Secretary that there are special phases of work in the field of Christian education which the Council can do much more effectively than the Association. An effort will be made a little later in this report to point out these phases.

Instruction in the Bible

The Executive Secretary is a member of the National Association of Biblical Instructors, and always attends their meetings. Their proceedings and papers have been published in *CHRISTIAN EDUCATION* for a number of years. At the last meeting, that Association appointed a committee to formulate a more definite program of relationship in the field of biblical instruction between the colleges and the secondary schools. Professor Laura H. Wild, of Mount Holyoke College, is chairman of this committee, and your executive secretary is a member. The committee reported progress at the meeting of the Association, held at Columbia University the last of December.

The paper on "Religion and the Public Schools," which appeared in the November number of *CHRISTIAN EDUCATION*, was distributed in every state of the union, with the encouragement and cooperation of the National Education Association.

The fact that there has been marked progress in the teaching of the Bible in our colleges in recent years, and chiefly through the inspiration which has been given to the work by members of this Council and under their leadership, is well known to all of you.

The Campaign of Perseverance

The Campaign of Perseverance which has received attention in every issue of **CHRISTIAN EDUCATION** during the year, and which has resulted in great interest throughout the country, has had many contacts with trust companies, insurance companies, and the legal profession. This campaign has developed a large correspondence which could not possibly have been taken care of adequately had we not been able to draw upon the time and wisdom of Dr. A. W. Anthony, the Chairman of the Committee on Financial and Fiduciary Matters of the Federal Council of Churches. He has worked without salary as if an Associate Secretary of the Council of Church Boards of Education, and the subject is considered of such interest and value that an entire session is given at this meeting to his annual report, and the problems connected with the campaign.

Work in the Universities

It is needless to say, of course, that as usual, Dr. Foster has been active in the university field, and his annual report will cover these activities. There have been during the year certain developments of an administrative nature which concerned not only the University Committee, but the entire Council, and it is appropriate to report now that negotiations are pending between this Council and the American Association on Religion in State Universities and Colleges, which are likely to result in a division of Dr. Foster's time between the two organizations with an appropriate apportionment of expenses.

The Presser Foundation

The Executive Secretary assisted officially during the year in the allotment of one hundred and thirty-five scholarships by the Presser Foundation. Of these scholarships about 90 per cent went to students in institutions affiliated with the churches.

Reynolda Conference

Several members of the Council, including the president and the salaried secretaries, participated in the Reynolda Conference during the month of June at which time the materials of the cur-

ricula of religious education were given consideration, as well as possible methods of coordinating the agencies working in this field.

ENLARGING CIRCLES OF INFLUENCE

The Council has never pretended to be an administrative agency and has never assumed administrative functions in any of the phases of its work, except when those functions have been definitely delegated to it or to its committees. Its primary function, as understood by the present speaker, is to arouse impulses in the field of Christian education and to assist in outlining methods of procedure. The actual administrative work is done for the most part by affiliated agencies. Anyone at all familiar with the work of the Council since its inception is aware that from it as a center have gone out enlarging circles of influence and activity. The Council has the privilege now and then of dropping another pebble into the ocean.

Association of American Colleges

First of all, among these enlarging circles is that proceeding from the Association of American Colleges. It was recognized by the wise men who founded this Council, by Nicholson, Burton, Clarke, Hughes, and the others, that the problems of higher education could best be considered and furthered in an association made up of the administrators and other representatives of those institutions. The Association has become a very influential body, and its progress has been due not only to the make-up of its membership but to the entire freedom with which its members have gone about their task. We find in this Association the greatest example of interdenominational cooperation, for which this Council is in part, at least, responsible. When the twelve presidents of denominational colleges came together for the first time at the call of this Council to launch this Association, without a dissenting voice they decided that the membership should be made up of colleges of liberal arts, regardless of their affiliations with churches or with the state or lack of affiliation with either, and the work of the Association has always been characterized by the largest measure of religious interest and tolerance.

Surveys

This Council made the earliest contribution to the careful survey of groups of denominational colleges. There was first the statistical survey of Illinois colleges, made at Chicago by Mr. B. W. Brown. Since that time statistical surveys have been made at the New York office, of the Congregational group of colleges, of the Disciples colleges and of other individual colleges and groups of colleges. The survey of the theological seminaries of the United States and Canada marked an advance in method over these surveys in that it involved field work on the part of the surveyors and this newer and better method has characterized the more recent surveys made by the Council. The Council not only initiated these surveys but, particularly in the field of the curriculum, devised methods of charting which have now been generally approved by all agencies making institutional surveys. But the survey idea has become the common property of all the Boards, and most thorough-going surveys are now completed or in process under the jurisdiction of several of the Boards themselves, notably the United Presbyterian Board, the Disciples Board and the Board of the United Lutheran Church. Groups of schools and colleges of the Southern Baptist Convention are contemplating thorough-going surveys also.

Indeed, it is perfectly apparent that the survey as an agency of advancement has clearly demonstrated its value. We are now at the threshold of a new era in our development, and that is the era of making application in the classroom and in the offices of administration of the excellent research material now available. The survey is not an end in itself, and is really of very little value unless the facts which are disclosed are made to function in the life of the institutions involved. It would prolong this report entirely too much to point out the progress which has been made by institutions in making these applications. You are familiar with the administrative and curriculum revisions which are going on in our colleges and our seminaries. The President of Davidson College now reports that although that institution is assured of an income from an addition of two million dollars to its endowment, it has not increased its enrollment of students

but has adopted the policy of advance along qualitative lines, with a notable increase for this year in its faculty. Its permanent funds have increased from \$1,000 per student to \$4,000 per student, and its enrollment has remained the same.

The Study of Moral and Religious Influences in Colleges and Universities

It was this Council which first proposed a careful and thorough study of the moral and religious influences in our institutions of higher learning. That was some three or four years ago. During all this time this study, authorized by the Institute of Social and Religious Research has been in progress, and the report is soon to be published in book form. The Institute is taking steps to hold conferences for the discussion of chapters of this report, particularly those chapters dealing with the agencies now operating in behalf of moral and religious culture in our colleges and universities. The publication of this study will undoubtedly bring in a fresh way before the leaders of this movement the numerous and intricate problems which grow out of the relationships of the various agencies operating in this field. It means much more work for our Committee on Reference and Counsel, and it ought to mean a higher degree of effectiveness for the cause of Christian education in all our institutions of higher learning.

Securing Christian Leaders for Tomorrow. Your attention has been called in the past few years to the fact that a committee representing the various agencies involved has been meeting frequently for the purpose of studying problems connected with what is ordinarily, though ill-advisedly, called "Recruiting." The results of this study have been published in book form under the title "Securing Christian Leaders for Tomorrow," and large orders for the book have already been placed with our office by several of the members of this Council. There is no doubt whatever of the fact that the book will have far-reaching influence in the field of Christian life work.

The Magazine, CHRISTIAN EDUCATION

No wiser remark has been made in the meetings of this Council than that by our President, that education is a biological process.

This fact can not be over-emphasized. It is a well-known corollary to this general proposition that flora and fauna, including students, develop in spots. This educo-biological fact has already led us to see the necessity of changing some of the emphases in the Council's organ, **CHRISTIAN EDUCATION**. That magazine was once essentially a magazine of source material. There are now so many results available in printed and manuscript form of careful studies in the various fields of Christian education that it would no longer be possible, if it were desirable, for **CHRISTIAN EDUCATION** to make this material accessible. More and more, therefore, the magazine is becoming a magazine of method, of discussion, of news. During the year, a department of Religious Work in Universities has been added, and is now being carried on by Mr. Herbert E. Evans, of Columbia University. Other departments, we hope, have attracted your attention. Arrangements are in the making for similar departments in such phases of our work as Biblical and religious education, ministerial training, and the like. There were never so many paid subscribers to **CHRISTIAN EDUCATION** as today. The circulation during the past year has been almost doubled and much more attention has been given to editing the material than has ever been the case before. The question is raised for your consideration as to whether the Executive Secretary, pending the time when **CHRISTIAN EDUCATION** may have a full-time editor, should give more of his time to the development of this magazine.

The Council's Program in Tax-supported Universities

At the last meeting of the University Committee, the Executive Secretary presented tentatively a formula for the work of the Council in tax-supported universities which, with slight modification, was approved by all the members of the committee present. That formula is brought before the meeting of the Council this year with the hope that it may be considered under the general head of the Council's policy. This formula was printed in the November issue of **CHRISTIAN EDUCATION**, and many copies of it have been sent to persons known to be interested in this field of our work. This correspondence has resulted in a number of most significant replies, they being almost without exception in

the nature of cordial endorsement of the formula. It is hoped that in the interest of clarity, and as a guide especially to our University Secretary, this formula, with such modifications as the Council cares to give to it, will be officially approved by this meeting.

The Council's Program in the Colleges

It is equally important that a formula be arrived at for the work of this Council in the colleges. It should be sufficiently definite to serve as a guide, and sufficiently comprehensive to include the changing needs of the institutions directly related to the churches. The members of the College Committee have been asked to submit for our consideration a formula of this sort, and it is hoped that their report will be forthcoming at this meeting. The Council appears to be the agency from which would naturally be expected a suggested program of work for the colleges in the three fields of (a) the preparation of Christian teachers in the church schools, public schools, colleges and universities, (b) of ministerial candidates, and (c) of candidates for the home and foreign mission field. An outline of work in the field of Biblical literature and religious education was made some years ago, but in the fields of college teaching and that of ministerial and missionary preparation no such outline has ever been attempted on a cooperative plane. It is certainly a function of this Council first of all to submit such outlines for the consideration of the colleges, and secondly, through its machinery and that of the constituent Boards of Education, to assist in getting these programs incorporated into the college and seminary curricula. There is here indicated a large field of activity for the College Committee, and it is to be hoped that adequate provision will be made for careful work in this field.

This division of college function, or something like it, as between the Association of American Colleges and this Council, would seem to be called for by the necessities of the case. The central idea of the Association is to promote liberal culture. The central idea of the Council is to promote Christian culture. There must be a working formula devised in the latter as well as in the former field, from the standpoint of college administration.

Work of Coordination

In the work of the Association of American Colleges there is a large degree of interdenominational cooperation. The same is true in the realm of the University Committee of the Council. To some members of our Council it has seemed that there has been a recession, rather than progression, in other phases of the interdenominational work of the Council. The present speaker believes that this is true, but that it does not indicate any lack of ultimate interest in the cause of interdenominational cooperation for which the Council has stood from the beginning. We seem just now to be passing through a peculiar phase in our development as a movement. In the first place, within the last few years, the physical solidarity which recently characterized our work more fully than it seems to be doing at present, and which was made possible by the presence in New York City of the headquarters of several of our most highly equipped Boards of Education, has been diminished by the transfer of those headquarters to widely separated cities: Boston, Philadelphia, Chicago. During the same period, some of our leading Boards have had thrust upon them by the highest judicatures of their churches the necessity of a complete reorganization of their work. In the very nature of the case this problem of reorganization which has called for the bringing together of types of work formerly carried on by various Boards has largely consumed the thought and energy of those responsible for this coordination. The work of reorganization is not yet complete in these Boards, but with some of them it has progressed so far that already executive officers who have been absorbed in this work are beginning to feel more free to consider the larger problems of policy and method for which the Boards working together in this Council stand.

It is a most interesting experiment upon which these Boards have entered. There are very few agencies in America which undertake to include within their program all phases of educational work. This is being done by the Catholic Church, and some of our Protestant churches whose General Conferences and General Assemblies exercise considerable authority are undertaking the experiment. If the experience of other educational

agencies is to be followed by these agencies, this work will succeed only as the various phases of the task are departmentalized and effective leaders are placed at the head of each department. The success of this principle of departmentalization has already been demonstrated in the university field, and in a lesser degree in the financial field and that of Christian life work. It has been equally well demonstrated in the institutional field by those Boards which have been able to keep institutional secretaries at work for a sufficient period of time to bring results. If the speaker is not mistaken, there is but one Board now within our group that has a College Secretary separate and apart from the General Secretary. Undoubtedly, when this process of internal coordination among the Boards reaches a more perfect stage of development, secretaries will be provided for each of the leading lines of work included in their programs.

While this appears to be a reasonable development when conditions are favorable for it, chiefly conditions of control and financial support, it is interesting to note that no voluntary organization has ever assumed such wide functions as these Boards are now assuming. The voluntary associations do not have, and are not likely to secure, the necessary funds, even if such a wide program were advisable. Furthermore, the very fact that we are engaged in a biological process means that different conditions of temperature and light and air are needed for different types of growth. The atmosphere of the college is not the same as the atmosphere of the university, nor that of the Sunday school, nor that of the high school. What may be realized by agencies with funds and with control through departmentalization has never been realized, to stick now to historical facts, by voluntary agencies. Even when the National Education Association desired to specialize in the field of the city superintendency they saw fit to organize a separate department, the Department of Superintendence, which now meets in a different city and at a different time from the general association, and which at this moment is presided over by the distinguished father of one of our own number who has a place on the program of this meeting.

It is not an anomaly, therefore, in educational administration that the movement which we represent is now being carried on

by four distinct organizations, the Council of Church Boards of Education, the Association of American Colleges, the National and Regional Conferences of Church Workers in Universities, and the National Association of Biblical Instructors in Colleges and Secondary Schools, nor that there is a prospect that to the four will soon be added a fifth, the American Association on Religion in the State Colleges and Universities. It is the American way of carrying on voluntary educational associations. There has been a remarkable exhibit during the year of possible cooperation between all these agencies and others like them, with trust companies, insurance companies, and the legal profession. Our area of cooperative procedure is widening in an amazing degree. The challenge comes to us to utilize to the full, and not to abuse in any respect, the principle of interlocking directorates, ever remembering that the letter alone killeth, but that the spirit maketh alive.

A year ago I reported the transfer of Miss Beam from the salary list of the Council to that of the Association. For more than a year she worked for the Association on a special study of the teaching of the Fine Arts in a group of colleges and universities. Her report, we hope, will be published by the Association. At the conclusion of this study the condition of the Council treasury made impossible her return to our employ. With her withdrawal the Council lost a most efficient and earnest worker. Through the joint office, particularly in the field of surveys, she has left a lasting impression on American higher education. Her withdrawal made added duties for the rest of the staff which they have met with a fidelity and loyalty never surpassed in any organization.

THE YEAR 1926 AMONG THE UNIVERSITIES

**THE ANNUAL REPORT OF THE UNIVERSITY SECRETARY TO THE
COUNCIL OF CHURCH BOARDS OF EDUCATION, FOR THE
YEAR ENDING DECEMBER 31, 1926**

O. D. FOSTER

In the nature of the case the report of the University Secretary of the Council calls for a statement of the situation as it is the field of operation rather than of detailed accomplishments of the Secretary alone. No one can say just what the Secretary has or has not done, for all his work is in teams. Without the help of the players who support him, no goals would be reached and it is a question just who should receive credit for what scores are won. In all fairness, then, what honors are to be distributed belong to the team.

In the field of the University Department lies the cooperative religious work in higher educational centers under public or independent control of the churches whose Boards compose this Council. The unprecedented opportunity is the Council's obligation. We shall be held more and more responsible for the cooperative phases of the religious life and education of the youth belonging to the score of churches represented, just in proportion to the growing interest of the constituent Boards.

With the enriched programs of church expansion in these centers in response to the challenge to meet this obligation, the Council is duty-bound to take a more aggressive part in working out a plan that will be commensurate with the needs. This plan will take into account all cooperative efforts that have been and are being carried on in these centers of learning by other agencies such as the Christian Associations and also the interests of individual denominational developments represented in the co-operating group. The Council's obligation necessarily reaches beyond the field of cooperative effort of these splendid organizations into the realm of official cooperation. The awakening consciousness of the Boards composing the Council to their respective share in the responsibility for tens of thousands of students

crowding these great institutions, is pushing them to the necessity of working out together a program that will give to their young people freedom of action and initiative as well as provide better facilities for their development into loyal, enlightened Christians working in some particular church while broadening their sympathies and service by cooperating with the churches of other communions.

This means a more carefully matured policy of relationships as well as a much more aggressive program of effort. The obligation is so great that the Council and Boards cannot fail to move forward unless they betray their trusts.

Realizing that religion is atmospheric as well as organic, perhaps the greatest immediate need is the cultivation of greater harmony between the various religious groups and a better understanding and deepened sympathy between these groups and the universities themselves. The unanimity of opinion and desire of all religious groups quite naturally approximates what the universities would like to see and what they are glad to endorse when such concord obtains. The efforts put forth in this direction may easily escape attention.

Unofficial voluntary undenominational agencies have rendered invaluable service in securing cooperative effort between individuals from various groups. These more easily formed forerunners of interdenominational developments have made possible what at the time could not have been accomplished without them. This type of organization will continue to have its place and is to be most heartily and enthusiastically encouraged wherever that type is the most advanced step that can be taken. It is imperative that advanced steps be taken wherever possible between all groups and interests toward the realization of the fullest harmony and efficiency.

With the development of the interdenominational agencies such as the Council of Church Boards of Education, the Federal Council of Churches of Christ in America, and the Home Missions Council, the churches find multiplied ways of creating related programs and consequently of training their constituents to think and to work consciously with other groups. The joy of a broader fellowship found in individual cooperation pre-

viously, is now being realized more and more by entire denominations. These enormous gains in good will and action, with accompanying increased respect for religion and the church as an institution, by opening new areas of advance demand readjustments and reevaluations of all agencies in the field. New agencies and changed conditions demand most careful study of values, relationships, etc., and definite allocation of responsibility and operation. With the proper evaluation of agencies and the discovery of their respective zones of most effective effort, more satisfactory integrations and greater harmony may be realized. Since uniformity of development in this field does not exist, a standardized program for cooperative effort is an anachronism and of little value. The time has come for all the forces to be mobilized and organized through closely related units into an efficient driving power for righteousness.

Cooperative Student Pastorates

The interdenominational student pastorate has proved its place with varying degrees of success. The older points have frequently been reviewed to the Council. They are going about as formerly. Permit it to suffice here to mention only the two most recently established. At Ohio University the Baptists, Disciples, Presbyterians and Methodists cooperate in financing the project. At the University of Montana the Baptists, Episcopalians, Lutherans, Northern and Southern Methodists and Presbyterians cooperate officially and financially. These interdenominational pastors serve students of all and of no denominational affiliations. These men have done splendid service as pastors and have found for themselves large spheres of usefulness. Curiously enough, at both of these points schools of religion have been organized and their work incorporated into the university curriculum as credit courses. An unusually high grade of students attend these classes in growing numbers. These schools are returning rich dividends for the investment. Their influence on both faculty and students is indeed gratifying. Other points should be opened but for the lack of funds we cannot respond to the calls. It is to be hoped more particularly that we, or the Associations, or both, may in some way establish

an effective work at the University of Nevada. The field is open at other centers as well.

Cooperative Churches

Since our last meeting there has been dedicated a magnificent \$400,000 cooperative church plant at Michigan State College. This is the result of the ardent labors of many hearts and minds from local, state and national representatives of various churches in the Council. The late Dr. Richard C. Hughes, the chairman of the University Committee, pioneered on this project and to his undaunted courage and clear vision do we owe much for the existence of what is perhaps the finest cooperative church plant of its kind in the world. The property is held jointly by the Baptists, Congregationalists, Methodists and Presbyterians. They have cooperated in financing and creating this splendid undertaking. Their National Boards also assist in carrying forward the program that is now being conducted there. The staff of this church has been chosen not so much on the basis of denominational representation as on personal fitness. Although over a score of denominations are represented in the membership of the church, perfect harmony and genuine fellowship obtains. The four denominational programs of home and foreign missions are presented annually and the benevolences divided equally. The splendid religious program of the college is carried on quite largely through this plant. It is a great testimony to the students of the underlying oneness of Protestantism.

Other educational centers are studying the question of following this example and avoiding rivalries and inefficiency. This great field of opportunity is open to us for leadership but we are unable to take advantage of the calls that come to us. The Council has pointed the way to what is rich in promise not only in student centers but also in numerous small cities and communities. This may be a lead for closer cooperation between the Council of Church Boards of Education and the Federal Council of Churches of Christ in America.

The University of California—Southern Branch

For the first time in the history of our country, state denominational authorities have appealed to the Council of Church

Boards of Education to study with them the problem of developing the entire religious program of a university and its community before a single building has been erected. This meant planning before students, buildings or dwellings around the campus appeared on the scene. The issue is not complicated therefore by traditions or institutions. The virgin field meant an opportunity to view the religious problem of community and university as a whole. Since no one can foresee all that will arise in the future, it was deemed imperative to prepare for eventualities and to guarantee, so far as that is humanly possible, fair play for all the religious groups to be represented within the university and community, as both develop in the coming years. A policy forming council was formed, composed of official representatives of Catholics, Jews, Protestants, and the public at large. Representatives of the university were also included in it, to guarantee university sympathy and point of view.

An attempt was made to integrate the various interests into a comprehensive program without hindrance to or compromise for any group. The plan makes room for worship, religious education, building program, financing and student activities. It gives place for the Catholic groups, the Jewish Club, the Christian Associations, the student pastors, the denominational clubs and the like. For the first time, official representatives of Catholics, Jews and Protestants—the latter through the state and city Federation of Churches, the Denominational Superintendents' Council, and the Council of Church Boards of Education—have unitedly worked on a comprehensive program for their respective constituencies. The plan is so big it is staggering. If it succeeds, it will point, along with others, to the solution of the difficult problem of reinstating religion somehow into the educational process without in any way infringing upon the sacred principle of separation of church and state. Too much patience, wisdom and sympathy cannot be expended on making this prophetic effort a success.

Need of Trained Leadership

Never before have we been faced with a more serious problem of finding adequately trained leaders for significant positions.

There are plenty of college, seminary and university graduates on the one hand, and there are plenty of activities men on the other. There is an abundance of academicians but all too few great rich souls with breadth of sympathy, clearness of vision and depth of personality to draw to themselves and to lead beyond. We need cooperators in the spirit of genuine fellowship. For at least a few most strategic centers, we need men whose sense of fair play and depth of affection are so highly developed that they will as fervently and enthusiastically work for one group as for another and men who will feel the sting of disappointment as keenly in the failure of one as of another. While the doctorate in Philosophy is valuable to have in such places, the doctorate in Personality, if I may so put it, is essential.

Some years ago in my report to the Council I made a plea for facilities for real training of our leaders in student work. Personally, I do not believe we are really training our men for the task before them. No institution that I know anything about is providing adequate training for this task. I am convinced that some of our money could better go in training leaders than in many other places where we are now investing it. We need nothing so much in our work to-day as LEADERS. I am personally looking forward now to Iowa as perhaps the most promising place in the country to-day for us to make some serious experiments.

Relationship to Other Organizations

The University Secretary finds it difficult to know the wisest and just thing to do in so many complicated situations. There are so many organizations in the university field that he is always guessing how far he may and may not go discreetly in advancing the cause so near his heart without at the same time interfering with another cause just as dear to the heart of someone else. The very complexity of the situation throws him open to criticism from all sides. He wishes to guard the rights of groups which work democratically and independently of ecclesiastical control and at the same time serve quite as well those who are largely directed by their seniors. He wishes to safeguard the interests of voluntary student organizations and at the same time keep on peaceable terms with those institutions provided and given for the

students' use. He wishes to give a just recognition of the valuable service, for example, that the Young Men's and Young Women's Christian Associations have to render at the university, as well as to take into account the rich contributions made by the Catholic, Jewish and denominational clubs and enterprises of like nature. He finds that perhaps his greatest difficulty comes in attempting to mediate between the official groups which must bear the burden of responsibility in the final analysis and the more democratic groups of students. The one group is primarily responsible for policy and support, while the other is for program and activities. These two groups are difficult to merge into one. Their structures are different and are apparently mutually exclusive. Groups responsible for policy may be coordinated, and groups responsible for activities may also be coordinated, but the two types of groups will not easily unite. This difference must be recognized, but unfortunately it is not done in too many cases and unnecessary misunderstandings arise and motives are questioned when further knowledge of the facts would have avoided many unpleasant experiences. It behooves all religious workers in these centers to cultivate the very best personal relations at all times regardless of methods of work more or less predetermined for them by conditions over which they have little or no control; but happily, as a matter of fact, there is no type of community in America where greater concord obtains between all sorts of religious leaders than in these very centers. While not all has been attained that is desirable, most of the leaders feel that they are in the process of attaining.

Relation of Church Officials to Students

That there should be some relationship between the students and the officials of their respective churches there is no question. The problem is just what this should be. Student freedom must be guarded, especially in the Protestant group. There is a beautiful simplicity in the close relationship between the secretaries of the Associations and the students in them. There is also as close a feeling between the student pastor and his students. Occasionally this close relationship obtains also between pastor and

student. The very nature of church organizational procedure tends to put the student on the periphery. He has little or no sense of ownership or proprietorship. He cannot be expected under those conditions to have much conscious responsibility. He is not in the counsels, does not consider himself a vital part of the machinery, and thus has no basis of real understanding with the pastor and his boards. The time is here for the church authorities to take their students into their confidence more in all church enterprises and to make them feel they are a real part of the church, and just as rapidly as they develop to give them further responsibilities. The "higher" church authorities, while removed from their students, are nevertheless closely related to them in responsibility.

The student is apt to feel a veil of "difference" between himself and the one who administers the sacraments, who conducts funerals, who wears a different garb and has *Reverend* prefixed to his name. Unless the pastor has gigantic human qualities the student may never discover the man himself. But if the real man shines out through these somewhat unnatural clerical differences sufficiently for the student to see him as he is, the student will experience the happy fellowship and the high respect and reverence for the pastor and the cause he serves, essential for the student's best development and the church's greatest service. The student may feel he has no relationship to the national leaders of his church. On the whole, these men have earned their positions through services rendered and are interested in the young people who are to be the church of to-morrow. These officials who must guard vested interests, sacred traditions, methods of extension and spiritual oversight, while aloof by force of circumstances often, are more and more seeking closer personal touch with their young people, and inviting them into their counsels, and fellowship. Youth can no more wisely reject the fellowship and counsel of age and experience than age can neglect to cultivate a sympathetic understanding of youth in its new environment and confronted by new problems. A closer nexus and deeper fellowship we should seek constantly to cultivate between the young people of our churches and their officials. Happily this very thing is taking place. National Church Boards

(e.g., Presbyterian U. S. A.) are taking on student secretaries and local churches are electing students to their Boards.

Student Religious Organizations and Relationships

Each large American state university has within it many kinds of religious organizations, ranging from the strictly formalistic religious type to the more definitely social program. Yet within these ranges are perhaps reasonable zones of gradations that may be recognized and wisely considered. The university population is religiously a cross section of real American religious life. The great historic religions of America are dominant: Catholic, Jewish, Protestant. There are also minor dissimilar groups, which do not affiliate in any active way with any of the three great groups. They are found in large numbers in some of our universities. This means that in many places we have at least three or more quite clearly marked zones of religious thought and activity. Again, within the Protestant group are wide ranges of distinctions. Some organizations consider themselves distinctly Christian while others think of them only as a source of social activities. Within the Protestant student body are the Young Men's and Young Women's Christian Associations, the denominational clubs, the university pastor's council's, the foundations, religious fraternities, and what not. These organizations of a heterogeneous nature make coordination of the Protestant forces difficult. But it is clear that if we are to make any great progress as Protestants, we must find some way to be viewed as an effective unit.

Finding the need of a wider denominational student fellowship, students of various denominations have organized National Associations and Councils, e.g., Episcopalians, Lutherans and Presbyterians. The officials of these different National Movements in turn find fellowship with each other to their mutual advantage. This official interdenominational student cooperation may mark the beginning of a more promising situation.

In all fairness, it would seem, therefore, that in our great universities there should be found, for the lack of a better name, what we may choose to call The University Religious Association or Council. This would be composed of at least three definitely

marked coeducational religious groups, Catholics, Jews and Protestants, and perhaps others which have sufficient self-consciousness to need a place. While these groups sustain a very unequal numerical ratio to each other, their religious rights and privileges do not depend upon percentages of representation so much as upon points of view. The broad American principle of recognizing the religious rights of minorities brings us, if we are to put a united front to religion in these centers, to give Catholic, Jew and Protestant like status in a broad type of coeducational religious association or council. Within these various spheres of religious interest, in the separate units of this association intensive developments will inevitably take place. Further plans must be worked out for cooperative developments in the Protestant field, giving place along with the Christian Associations, for the more recent developments appearing in ever enlarging numbers. To this latter problem we need to give our wisest counsel and most earnest prayers. Our present inefficiency is due in no small degree to this unorganized and unrelated situation among our Protestant groups.

“Schools of Religion”

Approximately a score of “schools of religion,” embryonic and otherwise, are going forward with increased interest. Since our last meeting certain developments have been registered.

The Indiana School of Religion has, for all intents and purposes begun an active undenominational program. Unofficial representatives of the Disciples of Christ, Methodists and Presbyterians are now on the teaching staff and plans are on foot for still further representation. This school has done splendid pioneering work and deserves the encouragement of all the forces interested in the advancement of religious life and instruction at Indiana University.

Since our last meeting an interdenominational school of religion, financed largely by Southern Baptists, Methodists and Presbyterians, has been started at the University of North Carolina. The local religious Union, consisting of pastors, Association secretaries and missionaries, is backing the enterprise. The school is cordially received by the University and is beginning very auspiciously.

The Iowa School of Religion at the University of Iowa has finally completed its organization, and has its overhead financed for a series of years by a generous and sympathetic donor. The School is looking for its leader and will at once begin its work. On the Board of Trustees are representatives of the University on the one hand and of the following churches on the other: Baptist, Catholic, Congregationalist, Disciples of Christ, Episcopal, Jews, Lutheran, Methodist and Presbyterian. The School is an entirely new type in this country. It becomes a real part of the University. In this project the church and the University cooperate in carrying a mutual responsibility.

Several inquiries are now before us to assist in the organization of these schools. Time and finance hinder us from lending the encouragement to these movements they richly merit. We need more time to work with these projects and we need a finance man to help on this one field of promising effort alone.

The consciousness of the significance of the "schools of religion" at state universities is bringing the heads of these schools together in common council for promotion of mutual interests. There is to be a national gathering of these men during this very series of conferences. They will survey the field, have their program and very likely establish a permanent association. Such an association could well do for these schools much what the Association of American Colleges has done for the colleges of the country. These worthy experiments may in this way advance their mutual interests. The Council will some day be grateful for the part it had in encouraging the small beginnings of what will have much to do in turning the tide toward bringing religion into the educational program of university students. These experiments are far more significant than the mere visible results in academic credits won would indicate.

Religion in Education

The greatest problem in state education to day is to find a way to bring religion into the educational process. Our sacred principle of separation of church and state, while having served a noble purpose, has in its divorcing of religion and education brought us to a grave moment in our national life. No program

of character education can be adequate to save the nation without the sanctions of religion. Religion is not recognized in our state educational process, due to historical sectarian controversies. Religion itself has been compelled to suffer because of the numerous sects claiming to be its only true exponents. To keep peace, therefore, public educators have been compelled to cast out what in their hearts many really wished to retain. Educators, corporations, professions, all are learning that if our nation is to move forward morally, we must find some way to bring into public education the sanctions of religion. A program of character building without religion lacks dynamic.

The cause of the situation described above was sectarian controversy, and since the day of the warfare is over, the reasons for the difficulty have largely passed. Not only has an armistice been signed but in many quarters constructive programs of peaceful effort have been inaugurated. Individuals of various Protestant groups find fellowship in the Christian Associations and denominations deliberate and affiliate through their official machinery as has been pointed out. Now, thanks to the God of us all, we are beginning to take the next step. Many Catholic, Jewish and Protestant educators and university officials are not only willing but anxious to work together on discovering ways and means of developing a better understanding and of giving to religion its rightful place in the entire educational process. "Together they stand, divided they fall." There is no option in the matter. They must find some way of attacking the problem together while at the same time not infringing upon their respective prerogatives. I have the daring to believe that promising leads have been discovered for the solution of the problem. And to the solution of this problem we are under supreme obligation to dedicate our best, God helping us.

Interreligious Fellowship

Realizing the great need in America of religious education for our young people in public institutions of higher learning, groups of national representatives of Catholics, Jews and Protestants have been holding conferences in an earnest effort to discover ways and means of meeting this need. These conferences have

greatly increased good will and confidence between the groups. They are learning more and more of the interests they have in common as well as of those which are peculiar. In cooperation they seek to advance their interests without compromise of principle or practice. Religious views and procedure are in no sense reduced to a common denominator. These conferences have resulted in certain concrete developments, as at the University of Iowa in the organization of the School of Religion there. This field of cooperation is the richest and most significant of any we have yet entered. So promising have these beginnings seemed to your committee that they have encouraged your secretary to extend his efforts in this direction. The last session on the program of this meeting is one testimony of the further extension and enrichment of our fellowship. The representatives of the groups attending these conferences have deemed them sufficiently significant to work toward their permanency. We are delighted to have at our mass meeting this year worthy representatives of the three great historical religious groups in America. More and more may we have these friendly counsellors with us.

Every graduating class at Princeton University for the last ten years with the exception of the war class, 1917, has adopted some form of insurance as a means of raising money for its class gift. Almost two thousand men have participated in this plan and have provided for gifts to the university totalling almost one million dollars. The average amount each man pays for this insurance is \$16.00 per year.

The Princeton plan involves a twenty-year endowment with individual policies in amounts ranging from \$200.00 to \$1,000, with no physical examination. The Alumni Association has worked out a device by which all delinquencies are made good and all policies are held intact. Not one of the policies has been allowed to lapse. A clear statement of the Princeton plan may be found in the Minutes of the 1926 session of the Association of Alumni Secretaries published by R. W. Sailor, Ithaca, N. Y.

LINKING CHRISTIAN EDUCATION WITH FINANCIAL AGENCIES

WHAT HAS BEEN DONE AND WHAT IT MEANS

ALFRED WILLIAMS ANTHONY

The Council of Church Boards of Education has just elected the Bank of New York and Trust Company as its treasurer for the year 1927.

AS AGENT

Last February a college professor was found dead sitting in his chair when his first class in the morning came for instruction. The widow of that professor has made the Bank of New York and Trust Company her agent to handle all of the property which has been left by her husband, an accumulation of somewhat over \$20,000, to which has been added the proceeds of the home, much appreciated in value as real estate has appreciated in many cities, making a total of about \$40,000. The Bank of New York and Trust Company furnishes the safety deposit box for these securities, the bookkeeping required, the expert knowledge both in law and in finance for the handling of her funds, investing and re-investing, makes regular returns to her of the income and helps her annually to make out her income tax returns—all for the commission of 2½ per cent. on the income remitted to her. If \$40,000 yields 5 per cent., the income will be \$2,000. If the yield be 6 per cent., the income will be \$2,400. Therefore, for a charge of about one dollar a week, this strong financial institution renders this service to the widow of a college professor.

To my knowledge the president of a college in Michigan has written to this same Bank of New York and Trust Company concerning its becoming agent for all of the college funds; and, to my knowledge, the treasurer of a college in West Virginia is corresponding with the same Bank of New York and Trust Company respecting the same kind of service.

This means that, because the Bank of New York and Trust Company, which is the oldest financial institution in the City of New York, has qualified under The Uniform Trust for Public Uses to handle trusts for educational and charitable objects, and

has extensively advertised these plans and purposes, it is naturally turned to as a coadjutor in closely related fields and is receiving, as by-products, a large amount of trust business, personal and corporate in character.

ADVERTISEMENTS

During the year the Bank of New York and Trust Company has carried five different display advertisements, which directly benefit the educational and religious institutions which we represent. The first occupied nearly a page in five of the greatest newspapers of New York in the month of May. That month was appropriate, because May 6 was the three hundredth anniversary of the purchase from the Indians, by the early Dutch settlers, of the land which now constitutes the Island of Manhattan, the greatest part of New York City and probably the most valuable land of equal area in the world.

Four other advertisements have followed through the year, varying with special occasions. All of these advertisements have called attention to the fact that it is easy and desirable for people, in writing wills, in insuring their lives and in making provision for the future, to give permanent funds to colleges, churches, missionary boards and all organizations allied with them. In other words, the Bank of New York and Trust Company is continuously and effectively advertising those interests in these higher realms which we are promoting, and offering its services as trustee in connection therewith.

"BEQUEST WEEK"

The week of December 13-18, 1926, was set apart by the Equitable Life Assurance Society in New York, one of the largest life insurance companies in the country, under the designation of "Bequest Week," as a period in which to educate all of its agents—nearly 10,000 in number, scattered all over this country—in soliciting life insurance which should ultimately benefit educational and missionary objects. This great company is pioneering in this field, just as the Bank of New York and Trust Company is pioneering in its field. Neither of them is

attempting a monopoly of charitable and religious objectives. They are conspicuous demonstrations of what cooperation in the field of finance may mean when fiduciary agencies become consciously allied with charitable organizations.

In connection with "Bequest Week," 47,000 copies of a little pamphlet, which was a reprint of an article prepared for *CHRISTIAN EDUCATION*, were distributed, explaining the meaning of "Bequest Week" both to insurance companies and possible beneficiaries.

This "Bequest Week" project became an attractive news item for the secular press as well as for the religious press. I have clippings which show that the papers, clear through to the northwest corner of our country—Portland, Ore., Tacoma, Seattle and Spokane, Wash.—carried as news the fact of this cooperation, and thereby advertised educational and missionary objectives to their readers. Syndicated articles were written upon the same subject as clippings from papers through the southern belt of our states show. The religious press of our country has devoted editorials as well as news stories to the same subject. *The Christian Observer*, published in Louisville, Ky., and *The Congregationalist*, published in Boston, are notable examples. One issue of *The Congregationalist* carried on its outside back cover a full page advertisement, placed there by Rev. William S. Beard, Secretary of the Laymen's Advisory Committee, while an editorial and advertisement and a plea by the publisher of the paper for the application of bequests by life insurance to the support of the paper itself, appeared in that one issue. Within a few days Mr. Beard reported that one life insurance agent had then written \$12,000 of policies benefiting the American Missionary Association, and had in view at the time a good prospect of a \$100,000 policy.

CONTINUING PUBLICITY

CHRISTIAN EDUCATION itself, since last February, has carried in each issue at least one leading article upon the general subject of cooperation in this field of financial and fiduciary matters. These articles are to continue for an indefinite period under the general caption of "A Campaign of Perseverance."

During the year the Federal Council's Committee on Financial and Fiduciary Matters has added to its list of pamphlets, which are effective publicity agents, the following titles: "Funds for the Future"; "Prolonging Personality through Benevolence"; "Bequests by Insurance"; "Permanent Funds for Church and Allied Purposes"; and "Cooperating Factors in Wise Public Giving," being respectively Nos. 7, 8, 9, 10 and 11 in the Wise Public Giving series.

EXTENSIVE APPROVAL

These general plans have had the approval and received the support of organizations such as the following: The Home Missions Council, the Council of Women for Home Missions, the Federal Council of the Churches of Christ in America, the Council of Church Boards of Education, the Foreign Missions Conference, the American Association for Community Organization, the American Protestant Hospital Association, the Association of Alumni Funds, the National Council of the Young Men's Christian Associations, the National Board of the Young Women's Christian Associations, the Jewish Welfare Council.

Frequent conferences with representatives of leading trust companies and with life insurance underwriters have been held in the interests of the same great objectives. Two years in succession the chairman of the Committee on Financial and Fiduciary Matters has addressed the annual meeting of the Trust Company Division of the American Bankers Association. Conferences with selected groups have been held during the last year in St. Louis, Minneapolis, Montclair, Chicago and New York City.

A nation-wide conference will be held in Atlantic City, March 22-24, 1927, similar to one held February 16-18, 1925, in the same city.

What does it all mean? It means that in an ever increasing circle of people convictions are taking place which may be summarized under three words: diversification, cooperation and standardization.

DIVERSIFICATION

We are discovering that it is as wise to have diversification of trustees as it is to have diversification of investments. The office

of the committee can give information respecting approved ratios of distribution of investments of funds which are held in trust for educational and religious purposes, lists showing the actual distribution of large trust funds now held and lists approved by expert financiers. But why is it not wise, also, to have diversified trustees? If Yale University is seeking a fund of \$20,000,000, as it now is, why would it not be a good policy for a competent trustee in San Francisco, say, to hold \$5,000,000 of the twenty millions, in San Francisco where, we will assume, graduates of the University have contributed that amount; and a trust company in Chicago, or St. Louis, hold an equal amount in the very neighborhood where other graduates of the University have contributed in the Central West a similar sum; and a trust company in New York City likewise hold \$5,000,000 in the region where other alumni have contributed, and then in Boston a fourth \$5,000,000 to be held in trust by a competent trustee representing the contributions of New England graduates.

Would Yale University be any the worse off under such an arrangement? If all of these several funds were real trust funds, intended to be a permanent endowment, the income of which only could be used, would not the University be in a more secure position having the risk of competency, and sagacity, and fidelity, distributed in four parts of the country, in the hands of four groups of expert financiers, instead of having them all concentrated in the city of New Haven? Certainly smaller institutions, with a less efficient machinery for handling large sums of money, would be much more wisely protected, if their funds were held by experts in finance, however widely they might be distributed.

I have put the question to one of the largest educational foundations of this country, whether a college would be credited as having raised for its endowment funds which were held by trustees thus widely scattered in cases where a pledge of a sum of money had been conditioned upon the securing of a specified aggregate sum. The answer I received was, "We have never considered that question. If it came before us in concrete form, it would be answered; but we see now no good reason why trusts in the hands of competent trustees, irrevocably made, should not

be regarded as permanently the endowment of the institution for which they are designated." It is a mere matter of bookkeeping to carry all of these funds upon the books of the institution which they benefit.

Various Givers

We must recognize a kind of diversification amongst givers. All givers are not alike. Givers may be distributed in five groups. Perhaps no single person will remain uniformly in the place where we put him and yet, speaking generally, the groups are as follows:

(1) Those who are themselves so destitute of possessions as to be unable normally to give anything. They themselves seem to be worthy objects of charity; and yet the poor do give. Relatively, they are often the largest givers, and, not infrequently, actually the largest givers.

(2) There are those who, under the budgets of daily living, can meet daily expenses and daily contribute to the objects of charity which appeal to them. These people just about break even with the close of each year, having perhaps a little reserve for the proverbial "rainy day."

(3) Those who, a stage higher in affluence, could set aside yearly, or semi-annually, or quarterly, as the case may be, some fair amount of savings to accumulate and to furnish, bye and bye, a very respectable aggregate. Such people may designate a part at least of their savings for charitable objects. For such as these, bequest by life insurance is particularly easy and well suited.

(4) People of real means, who can give as others give, regularly, and out of savings, but who, speaking generally, need their wealth for family or business obligations and cannot take large sums out of capital. These people, however, must leave it all at death, and for them giving by bequest through the medium of a will is the normal way for the large benefactions of which they are capable.

(5) Then there are those who may be spoken of as possessing "surplus" wealth, who have more possessions than they need for family or business obligations and can, while living, set up trusts

some of which will be operated while they live and others become effective on death.

Diversified Methods

The approach to these five groups must be different. The means and agencies offered them must vary. It is the task of people like ourselves, who are seeking to build up permanent funds for worthy objects, not to "sell" with such strategy or adroitness of salesmanship as to almost compel people to go the way which we advise, but rather to mark out various paths with the sign posts and the indications so plain that each person, in whatever class he, or we, may think he belongs, may find his way and, using his own judgment, choose the method as well as the objective which best suits his sense of stewardship.

We are recognizing, therefore, a variety of methods, because there are a variety of circumstances in which people are placed, and we must bear in mind that men who have had judgment and perseverance and self-denial sufficient to accumulate property, and those who having inherited it have shown ability adequate to the administration and the preservation of the same, are not men who can easily be hoodwinked, cajoled or jollied into charitable impulses. They will think and act for themselves. But they will respond to the plans which wise people, looking even farther than they, may propose, if those plans are accompanied with a manifest indication of good sense and good purposes.

WIDE COOPERATION

It is obvious, therefore, that the word "cooperation" takes on a large meaning. It must be the sweep of inclusiveness in the realm of understanding and coordination of effort around all of those who are active in this field of finance—around the trust companies, which are the depositaries and trustees of funds, around the life insurance underwriters who are skilled advocates of seasonable provision for future necessities, protecting widows and orphans, and competent, also, to protect education, religion and philanthropy in all their varied forms, and around the legal profession, the men who are called so frequently, sometimes in moments of urgency, to write wills, to formulate trusts and to

advise in the distribution of estates. This cooperation is reasonable and is becoming recognized, not in a day, but nevertheless with a speed which is gratifying and almost astonishing.

APPROVED STANDARDS

By standardization we mean that there are better methods of accounting and auditing and reporting, and that all treasurers should have the better methods. There are standards of handling and administering funds which make it easier for men concerned with them to be honest and these methods, therefore, promote security. There are standardized methods to be worked out in regard to annuities, the contracts, the memorials, the investments and the set-up of funds.

It is particularly desirable that if trustees in different parts of the country are to function in our behalf, that a standardized form of trust, everywhere alike, easily understood, well known through accumulating explanations and announcements, should be employed. Such a trust agreement has been embodied in The Uniform Trust for Public Uses, which has the approval of the agencies which we represent and has already come into use in five different states in our country.

A SPIRITUAL TASK

In the midst of these various aspects of diversification and cooperation and standardization, after all, our problems are really psychological and spiritual. It is our task and our conscious undertaking, thoughtfully to consider, adequately to foresee, patiently to state and repeat and graciously to urge the ways of wisdom and of generosity.

The half of the Nobel Peace Prize for 1925 received by Vice President Charles G. Dawes, an honor which he shared with Sir Austen Chamberlain, British Secretary for Foreign Affairs, has been turned over by Mr. Dawes to the Walter Hines Page School of International Relations. The check is for 59,082 kroner, about \$15,775, and was offered as a part of Chicago's \$100,000 quota of the \$1,000,000 endowment for the school.

**REPORT OF THE TREASURER OF THE COUNCIL OF
CHURCH BOARDS OF EDUCATION, 1926**

A STATEMENT OF CASH RECEIVED AND EXPENDED DURING THE FISCAL YEAR
ENDED DECEMBER 31, 1926.

Balance in Bank January 1, 1926 \$ 806.99

Receipts

Constituent Boards of Education:

Methodist Episcopal Church	\$ 3,500.07
Presbyterian Church, U. S. A.	3,000.00
Protestant Episcopal Church (including December, 1925, \$166.74)	2,166.74
Northern Baptist Convention	2,500.00
Methodist Episcopal Church, South (in- cluding January, 1927, \$125.00)	1,525.00
Congregational Education Society	1,000.00
Presbyterian Church, U. S.	600.00
United Lutheran Church	500.00
United Presbyterian Church	500.00
Reformed Church in America	360.00
Christian Church	300.00
United Brethren in Christ	300.00
Five Year Meeting, Society of Friends	200.00
Methodist Protestant Church	200.00
Evangelical Church	150.00
Church of the Brethren	125.00
Reformed Church in U. S.	100.00
Seventh Day Baptist Educational Society	25.00

\$17,051.81

Association of American Colleges:

Appropriated for: Salaries, \$2,700; Rent, \$1,000; Office Expenses, \$500	4,200.00
Davidson College	1,100.00
"Christian Education"	3,972.76
Special Donations	1,785.00
Miscellaneous	151.01
	28,260.58
	\$29,067.57

<i>Receipts—Amount brought forward</i>		\$29,067.57
<i>Expenditures</i>		
Salaries	\$16,346.67	
<i>Office rent:</i>		
New York	\$1,616.63	
Chicago	390.00	2,006.63
Office expenses	816.37	
Traveling expenses	1,798.07	
Davidson College	361.30	
American Council on Education	100.00	
Annual Meeting	40.14	
Interest on loan	33.73	
“Securing Christian Leaders for To-morrow”	49.01	
Other expenses	192.16	
“Christian Education”	4,416.88	
	26,160.96	
Balance of loan repaid to Bank	1,600.00	27,760.96
Balance in Bank December 31, 1926		\$ 1,306.61
GENERAL STATEMENT OF FINANCIAL CONDITION AS OF JANUARY 1, 1927.		
<i>Assets</i>		
Cash in Bank		\$ 1,306.61
<i>Cash in Special Funds:</i>		
Petty Cash	\$ 25.00	
Travel	300.00	325.00
<i>Office Furniture and Fixtures:</i>		
New York	\$ 836.35	
Chicago	113.46	949.81
		\$ 2,581.42
<i>Liabilities</i>		
None.		
<i>“Capital Investment”</i>		
Surplus Capital January 1, 1926		481.80
<i>Net Income of 1926:</i>		
Income	\$28,260.58	
Expenses	26,160.96	2,099.62
		\$ 2,581.42

(Signed) **FRANK W. PADEFORD,**
Treasurer.

189 Montague Street, Brooklyn, N. Y.
I have examined the books and accounts of the Council of Church Boards of Education and hereby certify that the annexed statement of receipts and expenditures of the fiscal year ended December 31, 1926, is correct and true; and that the statement of financial condition is, in my opinion, a true statement of the financial condition of the Council as of January 1, 1927.

(Signed) **JAS. H. DAWSON,**
Certified Public Accountant.

January 6, 1927.

REPORT OF THE COMMITTEE ON POLICY*

To the Members of
The Council of Church Boards of Education:

Your Committee on Policy would respectfully submit the following report.

There have been placed in its hands the following papers: the reports of the President, the Executive Secretary and the University Secretary; a statement of the Council's Program in the Universities; the report of the Standing Committee on Colleges; and a paper prepared by Dr. Padelford, relative to the Council's relations to multiplying agencies.

We would report that we have held two extended sessions, but have lacked the time required to adequately prepare a statement of policy covering certain matters committed to us. We would recommend—

(1) That the Council's Program in the Universities and the report of the College Committee be referred to a special committee to be appointed at this meeting and that on the basis of these papers, as presented at this meeting, a definition of our college field and of our university field be prepared and reported at the next meeting of the Council.

(2) That for the present year the University Secretary be governed in his actions by the Council's Program in the Universities, as adopted.

(3) That for the present there be no change in the membership of this Council.

(4) That the policy of this Council relative to other agencies functioning in the same field be as follows:

Whereas: There are several interdenominational agencies now interested in cooperative work in the field of education; and,

Whereas: The points at which these agencies impinge upon each other in their activities tend to grow more numerous;

And, Whereas: It would seem to be desirable for our own guidance and for the information of others that there should be a clear definition of the field of our activities;

* Presented at the Sixteenth Annual Meeting of the Council and referred to the Executive Committee.

Therefore, Be it Resolved:

(a) That as the oldest of the cooperative agencies in the field of Christian education under the auspices of the Protestant churches, this Council deals with the work of public and private secondary schools and of colleges, universities and professional schools of every type, and is concerned with all phases of Christian or religious education in this field. We recognize the clear distinction between this field and that of the local parish and community in which we have responsibility only in specific cases.

(b) That we respectfully suggest to the Federal Council of Churches of Christ in America that since the field of religious education in the local parish is being cultivated by the International Council of Religious Education and the field of higher education is being cultivated by this Council, in the interests of comity and cooperation for which the Federal Council stands, it consider the desirability of withdrawing from activities in the field of education, leaving these to the organizations already covering the field.

(c) That we assure all other agencies that this consideration which we respectfully request for ourselves, we desire and purpose to grant to them, and that these suggestions and requests are made only with the desire of manifesting the truest spirit of Christian comity and cooperation.

(d) That since questions have arisen and are likely to arise for definition of the limits of the respective fields, we gladly respond to the suggestion of the Federal Council and appoint a committee on Comity and Cooperation, of which the Secretary shall be a member, to meet like committees of other bodies for consultation and counsel as occasions may demand.

(5) That the program of the next meeting be so arranged that we may hew as nearly as possible to the lines roughly indicated in the foregoing resolutions.

(6) That the Continuation Committee be authorized to carefully review the several papers submitted to this Committee and other matters committed to it, and report on such other matters affecting the policy of this Council as it may deem best.

Respectfully submitted,

(Signed) JOHN E. BRADFORD,
Chairman, Committee on Policy

SOUND AND LIGHT—DIVINE MESSAGES*

MICHAEL I. PUPIN

PROFESSOR OF ELECTRO-MECHANICS, COLUMBIA UNIVERSITY;
AUTHOR "FROM IMMIGRANT TO INVENTOR"

In my boyhood days I used to spend a part of my school vacation attending to my father's herd of oxen. My schoolmates rendered a similar service to their fathers, and some twelve of us joined our small herds into a large one. The oldest of the boys was the master herdsman and the rest of us were his assistants. The blazing stars of the black firmament of the summer night told us, by their position, the hour of the day. I imagined that the light of these stars was a message from God which helped us to guard our grazing herd.

The faint sound of the clock of the distant and slumbering village was another welcome message which, like the message of the stars, aided us in our watchfulness, and thus I gradually began to imagine that the sound of the church bell was also a message from God.

My mother, who was a pious woman, encouraged me in this belief. Whenever the vesper bell announced that the village priest was about to commence the service my mother would say: "Michael, do you not hear the divine message which calls you to church to assist the priest in his service at the altar of God?" I listened and obeyed the message.

Two Boyhood Questions

It is not surprising that in my boyhood days I often put two questions to myself. One question was: What is sound? The other: What is light? A search for an answer to these two questions directed my scientific career. Permit me now to tell you briefly the answer to the first question. This will prepare us for my answer to the second question.

What is Sound?

When the clapper strikes the church bell the bell vibrates and transmits its vibrations to the air; the sound waves in the air,

* Address delivered at the opening of the Saunders Physical Laboratory, Vassar College, October 18, 1926.

spreading out in every direction, reach the listening ear and convey to the inquiring mind of man the following simple story: The collision between the clapper and the bell puts energy into the bell, and feeding upon this energy, the bell becomes a living thing. Its life manifests itself through its vibrations, which are in harmony with its structure. Neither the clapper nor the power which moves it can change the character of these vibrations. They are the result of the elasticity and the density of the material of which the bell is made, and of its form which the designing intelligence of the bellmaker gave it.

But does that story give us a complete description of this familiar illustration of sound generation, transmission and perception? No, it does not. Most professors of physics stop at this point of the story and say nothing about the message which the bell is conveying to our souls. To get this part of the story we must follow the vibrations in their passage through that marvelous receiving instrument, the ear, which with its 60,000 parts is busy speeding the message along myriads of tiny nerves to the central station, the brain. There the soul of man interprets the language of the bell.

The Message to the Soul

This second part of the story of the bell tells me that the vibrating bell is a small link only in the endless chain of physical phenomena which connect the external physical world with the internal world of our soul, where the message of the bell is deciphered. The more I think about this part of the story of the bell, the more do I recognize to-day that my boyhood fancy was right when on the pasture lands of my native village I imagined that the faint sound of the distant village clock was a message from God.

I never listen to the melodies of Kreisler's violin without recalling to mind this message of nearly sixty years ago. To me Kreisler's violin is a bell. The smooth and silent movement of his bow communicates to the strings a rapid succession of tiny pulses identical in action to the strokes of the clapper upon the church bell. They are tiny but numerous clappers which communicate to the strings the energy of their life. This energy

manifests itself in melodious vibrations, carrying a wonderful tale to our listening soul.

Sound Carrying a Divine Message from Soul to Soul

The tale is identical with that which I recited to you in my description of the language of the church bell. But one essential difference must be mentioned. The violin maker, just like the maker of the church bell, imparts to the bell, called the violin, its fundamental character. The virtues of a Stradivarius are among the glories of human ingenuity. But the temperament and skill of a Kreisler superpose upon this fundamental character of the violin an almost infinite variety of modulations. Kreisler makes the vibrating strings speak a language which is indeed a message from heaven.

When Kreisler plays Beethoven's sonata he is the apostle of the great composer and delivers his master's message. The message is the embodiment of an inspiration the cradle of which is the soul of the heaven-born genius. Such a message from Kreisler's violin recalls to memory the vesper bell of my native village and my mother's words: "Michael, do you not hear God's message which calls you to His altar to praise His everlasting glory?"

This is the answer which science gave me to the question: What is sound?

What is Light?

Permit me now to tell you briefly my answer to the second question, What is light? This is, indeed, a momentous question. The sun worship among the ancients testifies that even without a trace of the scientific knowledge which we possess to-day the ancients knew intuitively the function of sunlight in all organic life. Without this source of life-giving radiation our terrestrial globe would be a cold and dreary desert.

The greatest glory of science of the nineteenth century is the discovery that light is an electromagnetic phenomenon. To Faraday and to Maxwell and to their native land, the British Isles, belongs that glory. What is the meaning of this wonderful discovery?

It is very simple; indeed it is simplicity itself. A ray of light from our sun or from any hot and luminous body is a swarm of

tiny electrical dots and dashes speeding along through space just like the electrical dots and dashes which the wireless telegraph stations send through space, or which the ordinary telegraphers send along wires. Each atom and molecule in the blazing sun is a busy radio station sending messages in all directions. These countless dots and dashes tell us that countless tiny electrical clappers are set in motion by the atoms and molecules of the radiating source.

Now what do I mean by that? Consider what you are doing when you are ringing a telephone bell. You transmit a rapid succession of electrical pulses along the telephone wire; that is to say, a rapid succession of impulsive electronic motions. The moving electrons are electrical clappers; each of these electronic pulses gives a jerk at the clapper of the telephone bell, and makes it strike; the bell responds with a ring. The action of the electrical clapper is thus transformed into the action of a material clapper.

Pulses of the Atoms

The dots and dashes coming from busy atoms and molecules of the sun are a rapid succession of electrical pulses; they, like the electrical pulses which ring the telephone bell, strike the material bodies on earth and communicate to their atoms and molecules the energy of their life. Like the bell on the church spire of my native village or like the melodious strings of Kreisler's violin, these terrestrial aggregations of atoms and molecules respond and radiate vibrations which are in harmony with their structure. They are the receiving instruments for the messages transmitted by the luminous stars; they are the bells which respond to the solar clappers.

In telegraphy we have a code—that is, a certain number of combinations of dots and dashes, each combination standing for a definite word or letter, and the receiving instrument responds equally well to each combination. In a ray of sunlight there are an infinite number of combinations of dots and dashes and it cannot be expected that each terrestrial body will respond equally well to every one of them. We can say that the terrestrial bodies are bells, responding best to some electronic solar clappers of a definite form.

For instance, this rose responds to an electronic clapper which makes it sing out, "I am red." That rose sings out, "I am yellow," when struck by another type of radiant clapper. The lily responds equally well to all, singing out, "I am white." St. Luke (recording the words of Jesus) felt the thrill of a true scientist when, beholding the lily, he exclaimed:

"Consider the lilies how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

Each tiny flower of the field is a little bell responding to some solar clapper, and so is the brilliant cloud figure which bids goodbye to the setting sun or announces the approach of the early dawn. The whole terrestrial globe is a bell which, responding to the strokes of the solar clappers, glorifies the beauties of our mother earth.

But that is one part only of the message which the sun and the luminous stars are sending to us. Each signaling atom in the sun and in the luminous stars sends us the history of its life and of the life of the star to which it belongs.

A Baby Star Speaks

Listen to a message which the spectroscope reports from a young star somewhere near the very boundary of our stellar system. The message says: "I am a million light years away from you. I am an astral baby now, and shall be a baby still when, a million years hence, you receive this message. Many billions of years will pass before the ardor of my youth has cooled down to the moderation of your central star, the sun. Heaven only knows when I shall be as old as your old Mother Earth. But when I reach that age I shall be a beautiful cosmic bell just like your earth and, responding to the clappers of the luminous stars, I shall add my voice to the celestial choir which is declaring the glory of God."

This is my answer to the question, What is light? The answer recalls to memory the faint strokes of the vesper bell of my native village of sixty years ago and my mother's voice saying: "Michael, do you not hear the divine message which calls you to the altar of the Almighty God?"—*The New York Times*.

RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS

The University Worker's Home

Many university pastors and others doing religious work with students find that a wise use of their homes adds much to the results obtained from their work. Some have houses containing meeting rooms and facilities for social life. Others invite many students to meals and parties, while a number of men from time to time will invite one or two students.

This all presents a problem as to the best use of the home in student work. We are asking a number of people to write us of the use they make of the home. These stories will be published from time to time.

Books that Count

Students are thinking and talking about the church, especially about its most obvious foibles. Why not introduce a little of the project method into some of these discussions? Or at least provide a little wholesome literature for reference? Try some of the inexpensive volumes reviewed in the section called "The Worker's Bookshelf."

*Report on the National Student Conference**Milwaukee, Wisconsin*

CLIFFORD E. NOBES

COLUMBIA UNIVERSITY*

Another student conference has come and gone. Nearly three thousand delegates, representing practically every college in the country, assembled at Milwaukee for the National Student Conference during the last week in December. They attempted to look at the problems of the world from the Christian standpoint, and then to suggest remedies for the evils found. This they did,

* Clifford E. Nobes is a senior at Columbia College, a member of The Student Board and Editor-in-chief of the "Columbia Spectator." He is to enter General Theological Seminary upon his graduation from Columbia.

but the important question that naturally arises is this: Just what good is a meeting of this sort?

Undoubtedly, it stimulated thought. Students who had always regarded Christianity as a peculiar sort of tradition that came into its own on Sundays and was conveniently neglected the remainder of the time, saw that they were mistaken. If they are to profess Christianity with any amount of sincerity, it calls for more than attendance at church. Those who were a bit more religious than their neighbors went away strengthened and justified in their stand. Students who went "just for the ride," and there were many, were exposed to a side of life which they had probably never seen before. The exposure forced them to think, and that in itself is of inestimable value. Yes, for those who attended, the conference was worth while. Further than that, however, we can only measure its worth in degrees varying with our own optimism or pessimism.

The public is bound to sit up and take notice when students, supposedly radical, thoughtless and frivolous, collect in such numbers to discuss the most serious side of life. They are interested and must get their accounts from the newspapers. Unfortunately the papers play up the sensational news, and any statements that were made that might be at all out of the ordinary about war, race or sex, were put into scare-heads. The more important questions, which were discussed at much greater length, were made secondary in the press. For that reason, it is very doubtful if the public really has any notion of what the conference aimed to achieve.

The great body of college students, which was represented, must also be considered. Will these thousands of stay-at-homes, who should realize what their fellow students had to say about the relation of their religion to the world they live in, get any idea at all of the goings on? That depends entirely on the delegates. Personally, I feel that the only ones who are likely to get any good out of it are those who attended. They were privileged to hear the many speakers. They had an opportunity to exchange views with many others. The others have not had this opportunity. Anything they hear will necessarily and unfortu-

nately be condensed and second-hand. It cannot possibly have the same effect on them as on their fellow students.

These are personal views. I am probably wrong in several of my statements. Especially in what follows I will probably find many who disagree. I expected, of course, a religious atmosphere at the conference. Even so, I was disagreeably surprised to find myself participating in so many giant prayer-meetings. I expected something of the sort, but not the church-like surroundings that did prevail. The prayer-meeting influence was so marked that the speeches were regarded as sermons. No applause greeted the speakers. At the conclusion of each talk, we had, instead, a prayer or a hymn.

To my mind, the whole affair was entirely too Protestant in character. I know that it was organized by Protestant leaders, but even so, there is too much distrust of all that is Catholic at the present time, and here was an excellent opportunity to show that there are many things in Christianity that are common to both parties. With very few exceptions, nothing that was said was likely to draw antagonistic statements from Catholics. Catholicism was treated in my discussion group as a separate religion, just as Buddhism, Brahmanism, Judaism, etc. This was unjust.

Much along the same lines, Kirby Page made an excellent speech on the war question. To say that he alone was responsible for the feeling of pacifism that pervaded the conference might be stretching the truth, but he undoubtedly had a great deal to do with it. Many delegates thought that there should have been another eminent Christian who could show us the other side of the picture. Militarism cannot possibly be as wicked as it is painted. To my mind, hypocrisy was encouraged in the discussions, for I cannot help but feel that many of the young men who declared themselves as staunch pacifists would be among the first to enlist in case of war.

We also heard a great deal about the race problem. All the speakers showed how un-Christian any race inequalities were. However, a North Carolinian Presbyterian minister pointed out to me on the train that there is much to say on the other side. If we are to grant absolute equality in social circles, where are

we logically to draw a line? No place? What of inter-marriage? If that is desired, very well; if not, what is to be the limit of our intercourse with other races. Let us by all means have political and economic equality, but of social equality we must be a little more careful.

In this article I have attempted to honestly record my reactions to the conference. As for the content of the speeches, it would be entirely too great a task to attempt a summary. Needless to say, the nationally known personages that addressed us were all that could be desired. The conference was a great success under their able leadership, for those that were there.

University Students Give Prison Programs

RALPH BARTON

The Students' Religious Council at the University of Missouri is carrying on this year a most interesting project in applied friendship and good will. By invitation of the Missouri Welfare Association it has provided weekly programs for the prisoners in the state penitentiary, located some forty miles from the university community, in a manner which has drawn high praise from all those acquainted with the enterprise.

Attendance by the prisoners is purely voluntary, but so well have the programs appealed that an average attendance of over 1,200 is now maintained. The usual program consists of an artistic prelude of music or short drama, followed by a brief but heart-to-heart talk. "The whole approach," according to Mr. Harry B. Price, the secretary of the Council, "has been to impress the prisoners with the fact that there are still people in the outside world who are anxious to do them a friendly turn, and who believe that they still have it in them to achieve the joy of a higher life." How well this method has succeeded is best shown by quoting from a letter of one of the prisoners:

"The young gentleman who lectured to us December 4th was great (one of the student secretaries). He brought us a message of inspired hope and opened for us the long-closed windows to a World of Wondrous Things; something Clean, Courageous and Fine! . . . I wish, deeply, such men had been guiding my erring

footsteps in childhood. . . . I am a repeater, have been in six institutions in three states, yet I am only twenty-seven. I have spent fourteen years in this lower than low strata and I want to say that they would not have been so spent had I been helped by such noble, clean-minded men in my youth. . . . Oh, for a friend of my own like him!"

Perhaps this may bear a suggestion for other student groups located near large penal institutions.

AMONG THE THEOLOGICAL SEMINARIES

GARDINER M. DAY

The most important single event in the seminary world within the past month has been the national meeting of the theological students which was held the day preceding the student conference at Milwaukee on December 28th. The conference which was called by Dr. George Stewart, the Chairman of the Theological Sub-Committee of the National Council of the Y. M. C. A., was led by the Rev. G. A. Studdert Kennedy and the Rev. Henry Sloane Coffin. The Rev. Studdert Kennedy made a flying visit from England in order to be present at this conference with theological students and with his aid under the general guidance of Dr. Coffin, the president of Union Theological Seminary, the students discussed problems confronting a pastor in making his ministry effective in a parish to-day. Much inspiration and many practical ideas were received by the students and there is little doubt but that work of increased value in our various seminary student bodies will result from this meeting.

As one looks among the seminaries one notices two distinct trends of change or progress. The first one is in the realm of the curriculum. In the Presbyterian Seminary in Kentucky two new features have been added to the courses of study during the past year. The first is the introduction of electives in the senior year, which include such subjects as church efficiency, religious education, evangelism and sociology. The students in the senior year are allowed to elect all subjects except theology, church

history and church polity. In addition the seminary has recently added a post-graduate fourth year at the end of which the student receives the Th.M. degree.

In the Virginia Theological Seminary at Alexandria a series of courses on problems in urban and rural parishes is now given by experts in those fields, with a view to helping the students to determine in which regions they are best fitted to work.

In the Gettysburg Theological Seminary a somewhat similar course has been added, entitled "A Training Course in Leadership."

In the General Theological Seminary in New York City a tutorial system has been instituted for the students of the entering class. The teachers are Fellows of the seminary who are engaged themselves in graduate study. Each tutor has five or six students assigned to him and meets them individually for an hour each week. The number of lecture hours has been reduced in each of the five general courses from three to two and the tutor assigns readings and special topics of study in the fields of the various courses. Sometimes the student must present a paper for his tutor's criticism and at other times the tutor and student merely discuss some question in the different fields. The ideal which is being aimed at is to treat each student as an individual and to enable the best men to follow their special interests and do more original work than under a rigid lecture system; while at the same time a poorer man is given special aid from a mature man, and this is almost impossible under the ordinary lecture system. Another advantage is that the student is brought into close personal contact with his tutor, a contact that was almost impossible with the lecturer under the old system.

From the Kansas City Baptist Theological Seminary comes word that they are working hard to raise the standard of scholarship in their school and in addition are extending the course for women from two to three years.

The second progressive movement in the seminaries is along the line of meeting the practical need of reaching the man in the street who does not darken the doors of a church. Arthur Leggett, president of the student body of the Presbyterian Seminary in Louisville, Kentucky, writes: "For some years groups

of students from our Seminary have been conducting noon hour meetings in the shops and factories of Louisville. A group usually consists of a male quartet and a speaker. The short service is made up of two or three gospel hymns rendered by the quartet and a brief, pointed message from the scriptures delivered to the workmen by the speaker. Another phase of this work carried on by the students is the visiting of jails and poorhouses in the city on Sunday afternoons for the purpose of conducting religious services. During the last semester additional meetings have been held in public squares and on the street corners of the city with the definite objective of trying to reach the non-church-goers with the word of God."

A somewhat similar movement has been afoot this year at the General Theological Seminary in New York. For the past three years the senior course in pastoral care in the Seminary has been given by the rector of St. Peter's Church, which is situated within a block of the Seminary. The rector is a member of the Seminary faculty and under him the students do parish calling, teach in the Sunday school of St. Peter's, take part in its services and the work of administration, and, as far as possible, are treated as the internes are in a hospital. This year the students have been doing street preaching at the corner of 8th Avenue and 20th Street. A procession has been formed at St. Peter's on 20th Street and the students march, singing hymns, to the corner of 8th Avenue, where three or four of them preach for four or five minutes each. At the same time other students mingle with the crowd to answer questions. After this open air service the students return to the church where an informal evangelical service is held and a sermon is preached by one of the Fellows of the Seminary.

In the Gettysburg Theological Seminary they are endeavoring to establish a somewhat similar "Parish Clinic." There is a period of one month when members of the graduating class are loaned for a short period to a minister of a metropolitan church, assisting in administrative work, parish calling and other religious services.

In the Virginia Theological Seminary the practical evangelical urge has a slightly different objective and the attention of the

students is being centered on trying to interest men of ability in studying for the ministry. Toward this end groups of undergraduates from eastern colleges have been invited to spend a week-end at the Seminary, joining in the regular life of the school with the other students.

Some of the seminaries are trying to meet the need for a curriculum more adapted to the practical needs of life to-day by conferences between students and faculty for joint projects in which the students and faculty meet as individuals rather than as officials. Such conferences have been held with some success in seminaries as widely separated as the Auburn Theological Seminary in New York and the Pacific Unitarian School in Berkeley, California. Likewise there has been more exchange of opinion between the various theological schools during the past five years through conferences and regional meetings than there has probably ever been in the past. While it is sometimes hard to realize in the individual theological school any practical advantage from the attendance of some of the students at these conferences, on the whole there can be little doubt but that it leads to a better understanding by the students themselves of their different denominations and of religious problems in general. In addition, among the results have been the Fitchburg and Waterbury missions in New England, and the first National Theological Student Conference representing the whole country—one that grew up almost spontaneously in Indianapolis a few years ago—and the second recent one in Milwaukee.

THE WORKER'S BOOKSHELF

Knowing the Bible, by Raymond C. Knox. The Macmillan Company. \$2.50. This new book, coming out of a teaching experience of twenty years, written by the Chaplain of Columbia University, may be used either as a text book for a course given to undergraduates in the Bible, or for the general reader. There has been place for a long time for a book that covers the historical background of the books of the Bible, written with accurate scholarship and in a readable style. In this book the scholar will find much to command his attention and interest, and the general reader will find an almost inexhaustible fund of information. The author does not attempt, within the confines of one book, to tell all that could be told, but places throughout the book valuable questions which bring to the mind of the reader the things contained in our Bible. Student pastors will especially appreciate having this volume for the use of students. Indeed, it should be on the desk of every man working with students in universities.—H. E. E.

Business and the Church—A Symposium. Edited by Jerome Davis. Century Company, 1926. \$2.50.

Eleven of the twenty-two contributors to this symposium mention neither the church nor religion. They do, however, present what are regarded as significant and somewhat exploratory movements towards the humanizing of industry. Included are discussions by Henry Ford on "The Need of Social Blueprints"; by John D. Rockefeller, Jr., on "Representation in Industry"; by Samuel Lewisohn on "The Psychology of Employers"; by A. H. Young on "Research in Industry," and by H. R. Todsale on "The Ethics of Selling."

Ministers skeptical of religion's meddling in business should heed the almost unanimous call from the other eleven contributors, who deal directly with the subject of "Business and the Church," to "come over into Macedonia and help us." This call comes from such varied voices as E. M. Herr, President of the Westinghouse Electric and Manufacturing Company, who asks that ministers "get in personal touch with the heads of their local industries and learn at first hand the practical problems

of the employers," and William Green, President of the American Federation of Labor, who urges the church to provide "unbiased agencies for joint educational discussion." Whiting Williams contributes a particularly penetrating article in which occurs this classic word, "There can be no water-tight compartment between the well-being of a man's spirit and the work of his hands." Albert F. Coyle, of the Brotherhood of Locomotive Engineers, William P. Hapgood, of Indianapolis, and Arthur Nash are noteworthy contributors.

Religious workers will find this book a valuable orientation in industrial problems as well as a source of stimulation and information for sermons and discussions. They will want to pass it on to laymen who are puzzled, or who ought to be puzzled over the relation of the church to industry.—T. W. M.

The Honor of the Church, by Dean Charles R. Brown. The Pilgrim Press, Boston or Chicago. \$1.00. This is as lucid as the English language can be. It is apt, interesting, inspiring, and forceful. An hour or two with it will send you forth rejoicing as a strong man to run a race.—W. F. S.

Our American Churches, by W. W. Sweet. The Methodist Book Concern, 130 pp. \$0.75. This volume is the fruit of a successful seminar course conducted by Professor Sweet at De Pauw. It is packed with information and "There's not a dry page in it." It "tells of the beginning of the church in the colonies and traces the establishment of the various churches in the ever-expanding nation." Illuminating is the word for it. A masterly work. No other such contribution to church unity has come to my attention.—W. F. S.

HERE AND THERE

March 4, 1927, is the Day of Prayer for Missions. An inter-denominational Day of Prayer for Foreign Missions was first observed by the women of the United States in 1910; a little later a Day of Prayer for Home Missions was observed. In 1920 the same day was adopted for concerted prayer and in 1922 Canada joined in observance of the common date. Deepening consciousness of the inherent strength *in united intercession* has led to further broadening of the observance this year, bringing into one great prayer group the Christian women of the world. The Foreign Missions Conference, 25 Madison Avenue, and the Home Missions Council, 156 Fifth Avenue, both of New York, or any church mission board will furnish literature, suggestions for leaders, etc. The Day of Prayer should not be a day of conference or of reports but a day when the Christian world unites in one great circle of intercessory prayer for the coming of Christ's Kingdom.

* * * * *

School and Society, January 8, 1927, contains the annual statistical report of Dean Raymond Walters, of Swarthmore College, on student registration in American universities and colleges as of November 1, 1926. The institutions included in the study are those on the approved list of the Association of American Universities, 194, all but four of whom cooperated. The total number of full-time students reported is 363,715; the total number of resident students, including part-time and summer session, is 538,928. The University of California ranks first in number of full-time students—17,101, second in total number of resident students—24,756. Columbia University stands second in full-time students—12,643, and first in total number of resident students—30,562. The eight next in rank for full-time students are as follows: Illinois, 11,810, Minnesota, 10,718, Michigan, 9,597, New York University, 9,357, Ohio State, 9,209, Pennsylvania, 8,533, Wisconsin, 8,220, Harvard, 7,993.

Statistics of the 178 institutions reporting both this year and last reveal an increase of 11 per cent. in the number of their full-time students in 1926-27. The increase is general throughout

the country except for the Middle West, where twenty small colleges report slightly fewer students. The policy of limitation has also brought down numbers in some fifteen colleges. The gain at the twenty-five smallest colleges on the list is 1.7 per cent.; for the twenty-five largest universities, 4 per cent. The heaviest gain is found in the seventy-two institutions between the two extremes. The largest gain in full-time students is reported by Columbia University—916 students. Because of a decided expansion in part-time students in commerce, journalism and music, as well as gains in substantially all full-time courses, Northwestern University this year records a grand total enrollment of 10,225, which is 1,513 greater than last year, or 17 per cent. The detailed tables are very striking, and afford opportunity for interesting comparisons.

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The National Council for the Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., has issued a very attractive twelve-page "Calendar of World Heroes," utilizing the twelve prize-winning essays of the Biddle High School contest, mention of which was made in our October issue. Both the writers and the judges of the essays gave due consideration to the following three essentials of heroism: (a) nobility of character; (b) fearless and self-sacrificing devotion to a great cause; (c) constructive work for humanity of a permanent character. No soldier was among the heroes thus selected for highest honor. Each page presents a prize essay with the corresponding hero's portrait in half tone, of genuine inspirational value and worthy permanent preservation. Calendars may be procured from the Council for fifty cents apiece, or three copies for a dollar.

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The March issue will contain reports and addresses presented at the Annual Meeting, and articles of distinction on philanthropic finance. Advance orders are solicited, or better, annual subscriptions beginning with this issue. See "Literature" list.

**MINUTES OF THE SIXTEENTH ANNUAL MEETING
OF THE COUNCIL OF CHURCH BOARDS OF
EDUCATION, CHICAGO, ILLINOIS,
JANUARY 10, 11 AND 13, 1927**

The Chicago Beach Hotel, January 10-11

MONDAY, JANUARY 10

Morning Session—10:00 A. M.

The sixteenth annual meeting of the Council of Church Boards of Education was called to order at the Chicago Beach Hotel, Chicago, at 10:00 A. M., Monday, January 10, 1927, by the President, Dr. William S. Bovard.

Dr. Alfred Williams Anthony led the devotional exercises.

The minutes of the previous meeting were approved.

The *agenda* as prepared and printed in the January issue of **CHRISTIAN EDUCATION** was adopted.

The annual reports of the Executive Secretary, the University Secretary and the Treasurer for the year 1926 were read and referred to the Committee on Policy.

The President announced the appointment of the following committees:

Committee on Policy: Drs. Bradford, Lampe, Anderson, Sweets and Rall.

Committee on Budget: Drs. Padelford, Stock and Harris.

The suggestion was made that since the denominational college presidents hold their annual meetings separately but synchronously a joint session might be arranged in 1928 for the consideration of problems which concern them all. It was

Voted That the Council approves this suggestion and passes it on to the denominational groups of college presidents. The responsibility therefor was left with the General Secretaries of the constituent Boards of Education.

A letter was read from Professor George A. Coe, of Union Theological Seminary, New York, protesting against military training in church colleges and asking for concerted church action in opposition thereto through the Council of Church Boards of Education. It was

Voted That Professor Coe's communication be referred to the Committee on Policy.

Upon the recommendation of the Executive Committee it was *Voted* To instruct the Nominating Committee to bring in the name of the Bank of New York and Trust Company as Treasurer of the Council for 1927.

Afternoon Session—2:00 P. M.

President Bovard called the meeting to order at 2:00 P. M.

Dr. John E. Bradford conducted the devotions.

It was

Voted That Dr. James E. Clarke be made Chairman of the Publicity Committee for the present session of the Council.

Appointment of the following committees was announced by the President:

Committee on Nominations: Drs. Covert, Harry and Harper.

Committee on Life Work: Drs. Bauslin and Sheldon.

Dr. John W. Graham, General Secretary of the Board of Education of the United Church of Canada, spoke on the Educational Program of that Church and on the general principles of church union.

Dr. William Chalmers Covert and Dean J. Herschel Coffin, of Whittier College, discussed the topic, "How Shall We Make and Keep Our Schools Christian?" General discussion by members of the Council ensued.

The question was raised as to whether Board members should be included in the membership of the Council, and it was

Voted That the question of Council membership be referred to the Committee on Policy.

Evening Session—8:00 P. M.

President W. S. Bovard called the meeting to order at 8:00 o'clock.

Miss Genevieve Chase, of Columbia University, led the devotional exercises.

Mr. Wilhelm Pauk, of the Chicago Theological Seminary, spoke on "University Students in Germany."

A symposium followed on "What Students Expect of the Boards and of the Council," led by Mr. Ralph Barton, Executive

Secretary of the Continuation Committee of the Interdenominational Student Conference (Evanston), in which the following participated: Harold A. Ehrenspurger, Garrett Biblical Institute; Anna D. Lester and Vinton Zeigler, of the University of Chicago.

TUESDAY, JANUARY 11

Morning Session—9:30 A. M.

The Council was called to order at 9:30 A. M. by President W. S. Bovard.

President W. G. Clippinger led the devotional service.

Dr. J. C. Todd, Director of the Indiana School of Religion, spoke on "The Present Status of Schools of Religion."

Mrs. Katharine Condon Foster set forth "The Program of the Church in Normal School Communities."

President William A. Harper outlined "The Next Step for the Colleges in Religious Education."

General discussion by members of the Council followed.

Afternoon Session—2:00 P. M.

Devotional exercises were led by Dr. George R. Baker.

The report of the College Committee was presented by Dr. E. E. Rall. It was

Voted That the report of the College Committee be referred to the Committee on Policy.

The report of the University Committee was read by Dr. M. Willard Lampe. It was

Voted That the report of the University Committee in re the statement of function and powers of the University Secretary and the policy of the Council in the university field be approved and referred to the Executive Committee.

The report of the Life Work Committee was presented by Dr. E. A. Schell.

The report of the Committee on Surveys was submitted by Dr. Frederick E. Stockwell.

Voted That the reports of the Committees on Life Work and Surveys be accepted.

Professor Kenneth S. Latourette, of Yale University, read a paper—"What Must We Do if Our Christian Colleges Are to be Christian?"

Dr. William A. Harper presented the report of the Committee on Religious Education. The report was accepted and the Committee given additional time in which to make further study of the subject.

The Nominating Committee presented its report through its Chairman, Dr. Covert.

The report was favorably received and the Secretary was instructed to cast the unanimous ballot for the Council. This being done, the following officers were declared elected, including the Bank of New York and Trust Company as Treasurer for the year 1927-28.

President: Dr. Frank W. Padelford.

Vice-President: Dr. William A. Harper.

Recording Secretary: Dr. O. D. Foster.

Treasurer: Bank of New York and Trust Company.

Additional Members of the Executive Committee: A. W. Harris, Frederick E. Stockwell, John W. Suter, Jr., Robert L. Kelly, *ex officio*.

(For membership, Board of Advisors and Standing Committees see *Directory*, page 320.)

Voted That following the custom of the Council, the Executive Secretary be authorized to receive all moneys for the Council and to approve all bills for payment. It is understood that in his absence the President of the Council may act in his stead. By the terms of the proposition made by the Bank of New York and Trust Company, the Bank is to make all payments direct for bills duly approved as above.

The Committee on Budget reported through its Chairman, Dr. Frank W. Padelford, as follows:

Budget for 1927

Expected receipts:

Balance, January 1, 1927.....	\$ 1,306.61
Contributions from Constituent Boards.....	17,500.00
Contribution from Association of American Colleges	4,200.00

Receipts on account of CHRISTIAN EDUCATION	2,000.00
Special donations	1,550.00
Miscellaneous	150.00

	\$26,706.61
<i>Expenditures:</i>	
Salaries	\$17,106.61
Rent	2,250.00
Office expenses	800.00
Travel	2,000.00
American Council on Education	100.00
Annual Meeting	50.00
CHRISTIAN EDUCATION	4,200.00
Miscellaneous	200.00

	\$26,706.61

Voted To approve the report of the Budget Committee.

The report of the Committee on Policy was presented by Dr. J. E. Bradford. (See page 295.)

Voted That the report of the Committee on Policy be received and referred to the Executive Committee.

On motion of Dr. William C. Covert it was

Voted That in view of the fact that Church Boards of Christian Education are gradually having the range of their educational responsibility widened so as to include educational activities other than colleges seeking to make definite articulation of all educational units, the Executive Committee be asked to study the trend in the administrative scope of Church Boards of Education with any possible reactions affecting the responsibility of the Council of Church Boards of Education.

Evening Session—8:00 P. M.

The Council was called to order at 8:00 P. M. by Dr. Frank W. Padelford.

The devotional service was led by President Clarence A. Barbour, of Rochester Theological Seminary.

Dr. Alfred W. Anthony reported on "The Work of the Year" in linking Christian Education to financial agencies.

Mr. R. H. Burton-Smith spoke on the same topic from the viewpoint of the legal profession, and Mr. Edward A. Woods, of

The Equitable Life Assurance Society, on the "Contribution of the Insurance Companies."

General discussion by members of the Council.

THURSDAY, JANUARY 13

Union Mass Meeting at the Congress Hotel, 2:30 P. M.

The meeting was called to order at 2:30 P. M. by the Executive Secretary of the Council of Church Boards of Education, Dr. Robert L. Kelly.

President Kenyon L. Butterfield, President of the American Country Life Association, President of Michigan State College, spoke on "The Obligation of the College to Rural Communities."

The topic "Religion and American Education" was then discussed by Rabbi Gerson B. Levi, of the Central Conference of American Rabbis, Dr. James H. Ryan, Executive Secretary of the National Catholic Welfare Conference, and Professor Albert Parker Fitch, of Carleton College. The meeting adjourned at 4:30 P. M.

Respectfully submitted,

(Signed) O. D. FOSTER,
Recording Secretary

The Bureau of Education of the National Catholic Welfare Conference has issued a bulletin containing the text of state laws governing private schools enacted in 1925, entitled *Supplement to Private Schools and State Laws—1925*. It also includes the new laws on Bible reading in the public schools, the text of the Supreme Court Decision in the Oregon Case, and a summary of the arguments pro and con advanced by both sides in that significant trial. A convenient and valuable handbook. Seventy-six pages; 75 cents per copy. Address F. M. Crowley, 1312 Massachusetts Ave., N. W., Washington, D. C.

DIRECTORY, 1927

Officers for 1927

President—Dr. Frank W. Padelford, Newton Center, Mass.

Vice-President—Dr. William A. Harper, Elon College, N. C.

Recording Secretary—Dr. O. D. Foster, Chicago, Ill.

Treasurer—Bank of New York and Trust Company, New York, N. Y.

Additional Members of the Executive Committee: A. W. Harris, Frederick E. Stockwell, John W. Suter, Jr., Robert L. Kelly, *ex-officio.*

Board of Advisors

Dr. William O. Thompson, Columbus, Ohio.

Bishop Thomas Nicholson, Detroit, Mich.

Dr. Henry Churchill King, Oberlin, Ohio.

Judge David Matchett, Chicago, Ill.

Mr. John Stites, Louisville, Ky.

President R. E. Tulloss, Springfield, Ohio.

Standing Committees

American Council on Education: A. W. Harris (one year), H. O. Pritchard (two years), R. L. Kelly (three years).

Colleges: E. E. Rall, H. H. Sweets, W. O. Mendenhall, Stonewall Anderson, Jas. E. Clarke, Chas. E. Bauslin, F. W. Stephenson, **A. W. Harris.**

Administrative Publicity and Finance: J. S. Noffsinger, H. W. Gates, O. W. Buschgen, Winifred Willard, B. C. Davis.

Life Work: W. S. Bovard, W. E. Schell, Chas. E. Bauslin, W. F. Sheldon, Gilbert Lovell, Harry T. Stock, Dora K. Degen, T. H. Herman.

Normal Schools: Katharine C. Foster, Mary E. Markley, H. H. Sweets.

Reference and Counsel: W. F. Sheldon, W. C. Covert, J. E. Bradford, F. W. Padelford, Frances Greenough, M. Willard Lampe.

Religious Education: W. A. Harper, W. S. Bovard, Jas. E. Clarke, H. O. Pritchard, C. P. Harry.

Surveys: F. E. Stockwell, J. S. Noffsinger, H. H. Harmon.

University: M. Willard Lampe, G. R. Baker, Frances Greenough, Katharine C. Foster, W. F. Sheldon, Mary E. Markley, H. T. Stock, C. P. Harry, J. M. Culbreth.

Secretaries of the Council of Church Boards of Education

Robert L. Kelly, Executive Secretary, 111 Fifth Ave., New York City.

O. D. Foster, Asso. Secretary, 77 W. Washington St., Chicago, Ill.
B. Warren Brown, Asso. Secretary, 500 Sherman St., Chicago, Ill.
Alfred Williams Anthony, Asso. Secretary, 105 East 22nd St., New York City.

General Secretaries of the Constituent Boards

Dr. Frank W. Padelford, Board of Education, Northern Baptist Convention, 75 Pleasant Street, Newton Centre, Mass.

Dr. J. S. Noffsinger, General Education Board, Church of the Brethren, 1406 Massachusetts Avenue, S. E., Washington, D. C.

Dr. Herbert W. Gates, Congregational Education Society, 14 Beacon St., Boston, Mass.

Congregational Foundation for Education, 19 So. LaSalle St., Chicago, Ill.

President W. A. Harper, Board of Christian Education, Christian Church, Elon College, Elon College, N. C.

Dr. H. O. Pritchard, Board of Education, Disciples of Christ, 309 Chamber of Commerce Building, Indianapolis, Ind.

Dr. E. E. Rall, Board of Education, Evangelical Church, North Central College, Naperville, Ill.

Dr. W. O. Mendenhall (President), Board of Education, Five Years' Meeting of Friends, Wichita, Kans.

Dr. W. S. Bovard, The Board of Education, Methodist Episcopal Church, 740 Rush Street, Chicago, Ill.

Dr. Stonewall Anderson, Board of Education, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Dr. Frank W. Stephenson, Board of Education, Methodist Protestant Church, 613 W. Diamond St., N. S., Pittsburgh, Pa.

Dr. H. H. Sweets, The Executive Committee of Christian Educa-

tion and Ministerial Relief, Presbyterian Church, U. S., 122 South Fourth Avenue, Louisville, Ky.

Dr. William Chalmers Covert, Board of Christian Education, Presbyterian Church, U. S. A., Witherspoon Building, Philadelphia, Pa.

Dr. John W. Suter, Jr., Department of Religious Education, National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York City.

Dr. Willard Dayton Brown, Board of Education, Reformed Church in America, 25 East 22nd Street, New York City.

Dr. T. F. Herman, Board of Christian Education, Reformed Church in the United States, 519 N. Pine St., Lancaster, Pa.

Mrs. Dora K. Degen, Board of Education, Seventh Day Baptist Church, Alfred, N. Y.

Dr. William E. Schell, Board of Education, Church of the United Brethren, 1208 U. B. Building, Dayton, O.

Dr. Charles S. Bauslin (Acting), Board of Education, United Lutheran Church, 212 Evangelical Building, Harrisburg, Pa.

Dr. J. E. Bradford, Board of Education, United Presbyterian Church, 1180 East 63rd Street, Chicago, Ill.

The Board of Education of the Methodist Episcopal Church, South, is in process of reorganization. For the present the Board has abandoned its former work, pursued with such successful results that the need is less pressing, in the field of educational standardization. The new program follows out the instructions of the General Conference of 1926, which laid emphasis on development of the interests of religious education, life service and missions, and assigned the Board supervision of the Pastors' Schools of the Church—all in cooperation with other agencies. The November, 1926, issue of the *CHRISTIAN EDUCATION MAGAZINE* was devoted to this proposed reorganization.

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The titles listed below represent studies made in the Council-Association office or elsewhere in cooperation with its staff. They may be obtained on prepaid application to CHRISTIAN EDUCATION, 111 Fifth Avenue, New York, N. Y.

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